THE
BRAHMĀNDA PURĀNA

PART II

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

First Edition: Delhi, 1958
Reprint: Delhi, 1974, 1978, 1982, 1988, 1992, 1995, 1998, 2002

Also available at

MOTILAL BANARSIDASS

236 Sri Ranga, 9th Main III Block, Jayanagar, Bangalore 560 011
41 U A Bungalow Road, Jawahar Nagar, Delhi 110 007
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Sanas Plaza, 1302, Baji Rao Road, Pune 411 002
8 Camac Street, Calcutta 700 017
Ashok Rajpath, Patna 800 004
Chowk, Varanasi 221 001

PRINTED IN INDIA
BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,
A-45 NARAINA, PHASE I, NEW DELHI 110 028
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR
MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,
BUNGALOW ROAD, DELHI 110 007

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SECTION III

MADHYABHĀGA UPODGHĀTAPĀDA

CHAPTER ONE

Creation of Sages

Birth of Seven Sages : Race of Bhṛgu and Aṅgiras

Now begins the *Madhyabhāga* (middle section) of the *Brahmāṇḍa Purāṇa.*

Śāṁśapāyana requested :

1. "The Second *Pāda* (section) has already been narrated to us along with its appendix (*Anuṣaṅga*). (Kindly) recount in details the Third *Pāda* along with its Introductory Part (*Upodghāta*)."

Sūta said :

2. "I shall narrate to you all the Third *Pāda* (*called*) *Upodghāta* in details and in aggregate, O Brāhmaṇas. Understand it even as I recite.

3. Listen to the present creative activity of the noble-souled Vaivasvata Manu in details and in the proper order, O Brāhmaṇas.

4-6. It (the present Manvantara) has already been reckoned before as consisting of seventy-one sets of four Yugas.

After paying obeisance to the Sun-god (Vivasvān) I shall narrate to you the creative activity of Vaivasvata Manu right from the beginning of Manu to the end of 'Prophecies of the future' (*Bhaviṣya*). The narrative consists of many episodes of the groups of Devas, Sages, Dānavas, Pitṛs, Gandharvas, Yakṣas, Rākṣasas, Bhūtas (Evil Spirits), great serpents, human beings, animals, birds and immobile beings.

7-9a. The seven great sages, who were the initiators of creation formerly in the first Manvantara namely Svāyambhuva Manvantara, passed away. When the Cākṣuṣa Manvantara was over and the Vaivasvata Manvantara set in, owing to the curse of Lord Śiva, there was the re-birth of Dakṣa and those (spiri-

tually) mighty seven sages like Bhṛgu and others who were then (existent) in that Svāyambhuva Manvantara.

9b-10a. Again the seven sages who were re-born thus, were accepted as his mental sons by the self-born god (Brahmā) himself.

10b-12. The creative activity was duly made to function as before by those noble sons who evolved a continuity of progeny. I shall describe the progeny of those (sages) of pure knowledge and holy rites. I shall narrate in details or in brief (as warranted by relevancy), in a serial order, factually as before. This cosmos consisting of mobile and immobile beings and adorned with planets and stars, has become filled up again completely by persons born of their race.

The sages said :—

13. O excellent one ! Please narrate (explain) to us how the seven sages, who were previously born as mental sons of god Brahmā, were made his own sons (again by Brahmā).

Sūta said :—

14-15. Those seven sages who had been mentioned as existing in Svāyambhuva Manvantara, became overwhelmed by the curse of Bhava (i.e. Śiva) when they reached the Vaivasvata Manvantara. They were unable to attain the (previous) power of penance. They lingered after reaching the Janaloka from where they could return but once.

16-17 Those great sages began to tell one another constantly in the Janaloka—"We shall be born as these noble souls, when the holy sacrifice of Varuṇa will be elaborately performed during the Cākṣuṣa Manvantara. We shall all be born as the sons of Pitāmaha (i.e. Brahmā). That shall be conducive to our great renown".

18-20. After saying thus, they, who had been cursed by Bhava in the course of Svāyambhuva Manvantara, became born in the Cākṣuṣa Manvantara, for further creation. They returned from Janaloka and were born here once again. They were born in the sacrifice of the great lord who had assumed the physical form of Varuṇa. This has been heard

by us that the sages had their second birth, even as Brahmā, with a desire for begetting children, was performing the Homa in the fire by means of his semen.

21. There were the eight sons of Brahmā[1]—viz. Bhṛgu, Aṅgiras, Marīci, Pulastya, Pulaha, Kratu, Atri and Vasiṣṭha.

22-23. In his elaborate sacrifice all the Devas had arrived and were present. So also the various ancillaries of sacrifice. Vaṣaṭkāra was there in an embodied form. The Sāman Mantras and thousands of Yajur Mantras were there in an embodied form. The Ṛgveda embellished with the specific order of words called *Krama*[2] also appeared there.

24. Yajurveda endowed with (relevant) metres brilliant with Oṁkāra as its mouth (face) was stationed here along with the Sūktas, Brāhmaṇas and Mantras and intermingled with the Arthas (objects, purposes) of the Yajña.

25. Sāmaveda endowed with relevant metres and with all *mantra*-songs (which could be sung) at the head was present there along with Viśvāvasu and other Gandharvas.

26. The Brahmaveda (Atharvaveda) was (present there) accompanied by terrible rites. Due to the accompaniment of Pratyaṅgirasas, it appeared as if it had two bodies and heads.[3]

1. Apart from the discrepancy in number (here actually eight sons of Brahmā are enumerated instead of seven under Saptarṣis), the names of the Saptarṣis of this Manvantara as given *Supra* I. ii 38. 26-29 are different viz. Viśvāmitra, Jamadagni, Bharadvāja, Śaradvāna (of Gautama gotra), Atri alias Brahma Kośa, Vasumān (son of Vasiṣṭha), Vatsara (son of Kāśyapa). V. 30 thereof states: these seven sages enumerated now exist in the present (Vaivasvata) Manvantara (*ete Saptarṣayaścoktā vartante sāmprate'ntare* /)

This previous list tallies more closely with VP. III. 1. 32 if the names there-in are taken as *gotras* of the sages.

2. *Krama* is a peculiar method or manner of reciting Vedic texts. It is so called because the reading proceeds from the 1st member, either word or letter to the 2nd, then the 2nd is repeated and connected with the 3rd, the 3rd is repeated and connected with the 4th and so on.

3. The AV consists of two sets of Mantras : the auspicious one (*Atharvans*) and the terrible ones connected with imprecations for the destruction of enemies (*Aṅgiras*). Hence AV. is said to have two bodies and .heads.

27. The following (technical details about the recitation of Veda) were present (in their bodily forms): *Lakṣaṇā* (use of a cognate word for another), *Vistara* (extension, elongation), *Stobha* (chanted interjection in a Sāman), *Nirukta* (etymological interpretation), *Svarabhakti* (phonetically inserted vowel-sound) *āśraya*, *Vaṣaṭkāra*, *nigraha* and *pragraha* (vowel not subject to sandhi-rules).

28. (The following divinities were present in person there) The goddess Ilā (the Earth) of brilliant form, the quarters and the lords of quarters, celestial girls (*devakanyā*), wives and mothers of gods.

29. All these, in their beautiful embodied forms arrived at the sacrifice when god Varuṇa assuming a physical body was performing the sacrifice. They were all endowed with beauty and splendour.

30. On seeing them the semen of the self-born lord fell on the ground.[1] There is no doubt about this that this took place on account of the dispensation of the inevitable fact, the birth of Brahmanical sages.

31. Pitāmaha held it with both the hands and performed the Homa. He held it by means of the Sruvā (sacrificial ladle) and performed the Homa as it oozed out. He performed the *Homa* chanting the *Mantras* (simultaneously).

32. Then Prajāpati (Lord of the subjects) created the collection of *Bhūtas* (Living beings or Elements). From his lower *tejas* (Brilliance), the Taijasa Brahman was born in the worlds.

33. (Defective Text) The *Āpyatva* (Liquidity) is possible by means of *Tamas*, *Sattva* and *Rajas*. He held his own semen in the *Ājyasthālī* (Ghee-pan) and performed the *Homa*.

34. When the *Homa* was performed by means of semen the great sages manifested themselves. They shone with brilliant bodies. They had their own inherent good qualities and potentialities.

1. The story of the births of Bhṛgu, Aṅgiras and Atri is based on *Bṛhad devatā* V. 97-101 and the etymologies of these names follow that text though grammarians offer different derivation.

35-36a. When the semen was once poured into the fire by way of *Homa*, Kavi came out of the flame. On seeing him coming out after splitting the flame, Hiraṇyagarbha (i.e. Brahmā) said—"You are Bhṛgu". Since it was said, so he became Bhṛgu.

36b-37. Mahādeva then appeared and spoke to Brahmā-"O lord, I had been desirous of a son and had been invited by you, O lord. Let this boy who is born at the outset be my son, O lord".

38. Saying "so be it", Mahādeva was consented to by the Self-born lord. Then Mahādeva adopted Bhṛgu as his son.

39. Hence Bhṛgus are Vāruṇas (those pertaining to the race of Varuṇa). That lord is his child.

(For a) second (time) the lord performed *Homa* over the burning charcoal (*aṅgāra*) by means of semen virile.

40. The limbs of Aṅgiras were firmly united together over the charcoals (aṅgāra). Hence, he is (known as) Aṅgiras. On seeing his nativity, Vahni (the fire-god) spoke to god Brahmā.

41. 'It was I who bestowed the semen upon thee. Hence, let this second one be my (son).' "Let it be so", thus *Sadasaspati* (the fire-god) was replied to by Brahmā.

42-43. Agni (the fire-god) accepted (him as his son), We have heard that the descendants of Aṅgiras are Āgneyas. The semen virile was further divided into six by Brahmā, the maker of the worlds and deposited into the fire by way of *Homa*. It is mentioned in the Vedas that Brahmās were born of it.

Marīci rose therefrom at the outset from the rays.

44 In that *Kratu* (sacrifice), Kratu the sage was born. Hence he is (called) Kratu. The sage Atri was born (saying) "I am the third (*Ahaṁ-Tṛtīya*)". Hence he is named as Atri.

45. (The fourth sage) was born with overspreading hairs. Hence he is remembered as Pulastya. (The fifth sage) was born with long hairs. Hence he is remembered as Pulaha.

46. (The sixth sage) was born from among the Vasus and was himself self-controlled and master of *Vasu* (wealth).

Hence, he is called Vasiṣṭha by the expounders of the Brahman (Veda) who are conversant with reality.

47 Thus, these are the six great sages, the mental sons of Brahmā. They are the cause of the continuance of worlds. It is because of them that these subjects flourish and grow.

48-49. The sons of Brahmā are cited as Prajāpatis (the Lords of subjects or creation) also. Others named *Pitṛs* have been procreated by these great sages; (they have created) seven groups of Devas* well known in all the seven worlds. They are the *Ajeyas* (those who could not be conquered). They are seven in number and they are well-known in all the seven worlds.

50-51. They are well-known as Mārīcas, Bhārgavas, Āṅgirasas, Paulastyas, Paulahas, Vāsiṣṭhas and Ātreyas. They make the worlds of the *Pitṛs* flourish. These have been succinctly recounted. There are three more groups.

52. They are Amartas, Aprakāśas and the renowned Jyotiṣmants. Their king is Lord Yama who has got rid of all sins by means of *Yamas* (the famous ten qualities of restraining influence such as celibacy, non-violence, non-stealth etc. (*Brahmacarya*, *Ahiṁsā*, *Asteya*, etc.)

53-54. There are other Prajāpatis. Listen to their (enumeration) attentively.[1] They are Kaśyapa, Kardama, Śeṣa (?), Vikrānta, Suśravas, Bahuputra, Kumāra, Vivasvān, Śucivrata, Pracetas, Ariṣṭanemi and Bahula.

55-56. These and many others are *Prajeśvaras* (Lords of subjects). Kuśoccayas and Vālakhilyas have become great sages. They had the velocity of the mind. They could go everywhere. They could enjoy all kinds of pleasures. Another set of Brahmanical sages have been born of *Bhasman* (sacred ashes). They are respected by other groups of Brahmanical sages.

* Vā.P. 65.49 reads *ṛṣi-gaṇas* "groups of sages". In view of the next verse (No.50 in Bd.P) which enumerates the groups of sages, *ṛṣi-gaṇas* is a better reading.

1. There is a variation in the lists of Prajāpatis in different Purāṇas. Thus though Vā. P. and our text agree about the names and number of Prajāpatis, the lists in Mbh., Mt. P or Garuḍa differ from our text and *inter se*.

57. The groups of sages (called) Vaikhānasas are earnestly devoted to penance and higher Vedic learning.

The two (Devas) Aśvins whose beauty is widely appreciated were born of his nose.

58. They know that the birth of Ṛkṣarajas was from the movement of his eyes. Other Prajāpatis were born of his ears.

59-60. (Some) sages were born of the pores at the roots of his hairs. (Some) were born of his sweat-dirt.

The two *Ayanas* (transits of the Sun), the seasons, the months, the half-months (i.e. fortnights), the junctions of fortnights—(all these were born of him). Years are his days and nights. The *Jyotis* (Luminaries?) are his terrible bile* (?). They call his blood Raudra (pertaining to Rudra). His blood is remembered as *Kanaka* (gold) (?)

61. That is said to be *Taijasa*. The smokes are remembered as animals. What came out as his flames were Rudras. Similarly, the Ādityas (i.e. twelve suns) came out.

62-63. Sparks of divine and human (nature) were generated from the charcoals. Then Brahmā, the preceptor of the Devas (gods), was propitiated by the Devas. They spoke these words :—"You are the Primordial one in this world. You are Brahmā born of Brahman. You are the bestower of all desires".

64-66. These lords of subjects will procreate subjects. All of them are Prajāpatis. All of them are sages who have performed austerities. These holy rites will sustain these worlds due to your grace. They will cause your family to flourish. They will make your splendour increase for ever. All those born of prajāpati will become scholars in the Vedas. All of them will be masters of speech. All of them will be holders of Vedic Mantras.

67. Let all of them resort to Brahman, the truthful and the greatest penance on the Earth. All of us and these are, O lord, your own progeny.

68-69a. Thinking that, Brahman, the Brāhmaṇas, the worlds consisting of the mobile and the immobile beings, the

*Vā.P. 65.59 reads *Pitryam*—'ancestral' (light?) for *Pitta* of this text.

Devas and the sages with Marīci as their first one (leader), are your own progeny. We desire for your progeny.

69b-70. The Devas and the sages of great honour, who were present in that *Yajña* were born of your race. They identify themselves with the places and times (of their duty). These subjects will establish themselves in your own form.

71. The Brāhmaṇas shall thus establish the beginnings and ends of the Yugas".

Thereupon, the preceptor of the worlds spoke thus after due reflection.

72. It is after deciding like this that these great sages born of your race have been created by me. There is no doubt about this.

73. Of them, I shall narrate at the outset the race of the noble-souled Bhṛgu who was the first Prajāpati. I shall narrate it in detail and in due order.

74-76. The two wives of Bhṛgu were of excellent nobility of birth. They were unrivalled and splendid. (One of them) was the daughter of Hiraṇyakaśipu, well-renowned by the name of Divyā. The second was Paulomī, the daughter of excellent complexion, of Puloman.

Divyā give birth to the son of Bhṛgu. He was the most excellent among those who are conversant with Brahman (Veda). He was Śukra, the preceptor of. the Devas (?) and the Asuras. He was the planet, the most excellent of the wise sages. Śukra himself was Uśanas. He was always known by the name of Kāvya.

77. The mental daughter of the Manes named Somapās (imbibers of the Soma juice) was well-known by the name of Gau. She became the wife of Śukra and gave birth to his four sons.

78. They were Tvaṣṭṛ, Varatrin, Śaṇḍa and Marka. In splendour they resembled the Sun and in prowess they were as good as god Brahmā.

79. The following were the sons of Varatrin viz.—Rajata, Pṛthu, Raśmi and the scholarly Bṛhaṁgiras. They were the priests performing the Yajñas of the Daityas. They were extremely skilled in sacred knowledge.

80. In order to destroy the holy rite of *Ijyā* (sacrifice), they approached Manu and began to perform Yajñas (in a distorted manner). On seeing Dharma vitiated, Indra said to Manu.

81. "I shall make these people alone properly perform your Yajña". On hearing those words of Indra, they (the sons of Varatrin) slipped away from that place.

82. When they disappeared, Indra came to Manu's wife who had become senseless and freed her from the evil planet. Then he pursued them.

83. Thereafter, those sages began to strive for the destruction of Indra. On seeing those vicious persons come, Indra laughed derisively.

84-85. Then, becoming furious he burned them in the southern half of the sacrificial platform. There they began to resist him along with their Śālāvṛkas (dogs, wolves). Even as they resisted him thus, their heads dropped down and became date-palms. It was thus that the sons of Varatrin were killed by Indra formerly.

86-87. Devayānī was born of Jayantī, as the daughter of Śukra. Triśiras alias Viśvarūpa was the great (elder) son of Tvaṣṭṛ. He was born of Yaśodharā, daughter of Virocana. He became very famous. He who is remembered as Viśvakarman was the younger brother of Viśvarūpa.

88. Divyā gave birth to a daughter, the younger sister of lord Śukra (Kāvya). Twelve resplendent (godly) sons were born to Bhṛgu and they were known as Bhṛgus (or Bhṛgu gods).

89-90. They were Bhuvana, Bhāvana, Antya, Antyāyana, Kratu, Śuci, Svamūrdhan, Vyāsa, Vasuda, Prabhava and Avyaya. The twelfth one is remembered as Adhipati. These are remembered as Bhṛgus. They are Devas (shining ones) worthy of Yajñas.[1]

91-92. Paulomī gave birth to a son engrossed in Brahman He was a Brāhmaṇa of perfect self-control. (While he was in the womb) in the eighth month, he was swallowed by a cruel

1. Mt. P. gives a different list of these 12 Deva Yājñika Bhṛgus in the list of Gotras and Pravaras.

Rākṣasa. He slipped off and is therefore known as Cyavana. He is Pracetas as well, because he was conscious* and alert. Cyavana alias Pracetas burned the man-eaters (demons) due to anger.

93. That scion of the family of Bhṛgu begot two sons of Sukanyā. Those two sons, viz. Āpravāna and Dadhīca were honoured by good people.

94. Sārasvata the son of Dadhīca, was born of Sarasvatī. The mighty virtuous Ṛcī, daughter of Nahuṣa, was the wife of Āpravāna.

95. The sage Āurva of great renown was born of her after piercing through the thigh.[1] Ṛcīka was the son of Aurva. He shone with a brillance equal to that of fire.

96. Jamadagni was born of satyavatī as the son of Ṛcīka, formerly when the *Carus* (sacrificial offering) pertaining to Rudra and Viṣṇu (? prepared by) Bhṛgu were interchanged.

97-98. Jamadagni was so called because he devoured the fire pertaining to Viṣṇu. Reṇukā gave birth to Rāma the son of Jamadagni. He had unlimited splendour. He had the valour on a par with that of Indra. He had the inherent characteristics of both Brāhmaṇas and Kṣatriyas.

Aurva had a hundred sons beginning with Jamadagni.

99-100. Due to inter-alliance, the families of Bhārgavas had thousands of sons. External Bhārgavas, it is remembered, are born amongst other sages also. They are many such as Vatsas, Vidas, Ārṣṭiṣeṇas, Yāskas, Vainyas, Śaunakas and the seventh group the Mitreyus. These clans are to be known as Bhārgavas.

101. Now, listen to the family of Aṅgiras, the intelligent son of Agni. It was in his family that Bhāradvājas along with Gautamas were born.

1. In Mbh. *Ādi* 177 we are told that when Haihayas tried a genocide of Bhṛgus, Bhṛgu women fled to hills. But while running Cyavana's wife Āruṣī concealed her foetus in her thigh. When informed of this, Haihaya warriors arrested her to execute her but the child—a son—broke through her mother's thigh and blinded all the Haihayas by his supreme brilliance. As this child broke through his mother's thigh, he was called Aurva (one born out of the thigh).

102-104a. The most important Devas belonging to the family of Aṅgiras are the Tviṣimants of great prowess.

Three girls became the wives of Atharvan viz., Surūpā, the daughter of Mārīca, Svarāṭ, the daughter of Kardama, and Pathyā, the daughter of Manu. In them were born the heirs and successors of Atharvan. They uplifted the family. They are sanctified by means of great penance.

104b-106. Bṛhaspati was born of Surūpā. Svarāṭ gave birth to Gautama, Ayāsya, Vāmadeva, Utathya and Uśiti. Dhṛṣṇi was the son of Pathyā. Saṁvarta was the mental son. Kitava was the son of Ayāsya. Śaradvān was born of Utathya. Dīrghatamas was born of Uśi (i.e. Uśiti ?) Bṛhaduktha was born of Vāmadeva.

107. Sudhanvan was the son of Dhṛṣṇi. Ṛṣabha was the son of Sudhanvan. Rathakāras (? Charioteers) are remembered as the Devas. They are well renowned as Ṛbhus.

108. Bharadvāja of very great fame, was born of Bṛhaspati. Gods junior to Bṛhaspati are known as Āṅgirasas.

109-113a. They are the bosom-born sons of Āṅgiras born of Surūpā viz. Ādhārī, Āyus, Danus, Dakṣa, Dama, Prāṇa, Haviṣyān, Haviṣṇu, Ṛta and Satya. They are ten in number.

The groups of families of Aṅgiras should be known as fifteen in number viz. Āyāsyas, Utathyas, Vāmadevas, Auśijas, Sāṃkṛtis, Gargas, Kaṇvas Rathītaras, Mudgalas, Viṣṇuvṛddhas, Haritas, Kapis, Rūkṣas, Bharadvājas, Ārṣabhas and Kitavas.

Many external Āṅgirasas, it is remembered, are born amongst other sages also.

113b. I shall narrate the family of Marīci consisting of excellent men.

114-115. It is in his family that the whole universe consisting of the mobile and the immobile beings, was born. Marīci loved the waters. With a desire for progeny, he began to contemplate and ponder over them. Thinking "Let a son endowed with all good qualities and having children for himself be born" He engaged himself in Yogic union. The holy lord was sanctified by means of penance.

116-117. Thereupon, all the waters were struck. The holy lord procreated a son in them whose soul had been en-

grossed (in meditation). The son was unequalled. He was a Prajāpati, Ariṣṭanemi by name. Marīci who was engaged in penance, got the son who performed a penance amidst waters.

118 Desirous of a son, he stationed himself in water contemplating on the chaste Vāk (speech). He stayed there for seven thousand years. Hence, he became unequalled.

119. Kāśyapa was on a par with Savitṛ. He was equal to Brahmā in brilliance. He was a scholar. In every Manvantara, he is born by means of a part of Brahmā.

120-121. When Dakṣa was over-bearing in his speech in regard to his daughters, the holy lord became angry. Then he drank *Kaśya*. Liquor is called by the name *Kaśya*.

The word *Kaśi* should be understood to have the sense of *Hāsya* (Humour, wit). The speech and mind are mentioned by the word *Kaśya*. Liquor is remembered by Brāhmaṇas by means of the word *Kaśya*. The sage is called Kaśyapa due to his drinking liquor.[1]

122-124a. Since the name *Kaśa** (? whip) was cruelly uttered (? by him) and since he became angry on being cursed by Dakṣa, he became Kaśyapa, therefore. For the same reason, on being suggested by Brahmā Parameṣṭhin, Dakṣa the son of Pracetas gave him his celebrated daughters (in marriage). All of them are the mothers of the world.

124b-125. Thus, he who knows the creation of the sages, the holy one pertaining to Varuṇa, shall be meritorious and pure. He will enjoy long life. He will experience perpetual pleasure. By remembering this or by even listening to this (chapter), one is rid of all sins.

1. A funny derivation : The sage Kaśyapa is so designated as he was a drunkard (*Kaśya*—wine) and whip-like (*Kaśā*—a whip) harsh in speech.

* Vā.P.65, *Karoti nāma yad vāco* etc. 'Inasmuch as he uttered harsh words' etc.

CHAPTER TWO

The Progeny of Prajāpati : The Race of Dakṣa

Sūta said:—

1. When the sixth creation of subjects i.e. that of Cākṣuṣa (Manvantara) had been (annihilated and) withdrawn, Dakṣa was commanded by the self-born lord himself—"Create the Subjects".

2. He (i.e. Dakṣa) created all the living beings, the mobile ones as well as the immobile ones. At the outset, the lord created mental living beings.

3. He created (mentally) the sages, the Devas, the Gandharvas, the human beings, the serpents, the Rākṣasas, the Yakṣas, the *Bhūtas* (goblins), the *Piśācas* (ghosts, evil spirits) the birds, the animals and the cattle.

4. When those subjects created mentally by him did not multiply, they were cursed mentally by the great intelligent lord of great splendour and dignity.

5-6. Desirous of creating the diverse subjects by means of copulation, he married Asiknī, the daughter of Vīraṇa the Prajāpati. She was endowed with great power of penance. She was the sustainer of the worlds. It was by her that this entire universe consisting of the mobile and the immobile beings was held up.

7-9. In this connection they cite the following verses as regards the descendants of Pracetas:—

As Dakṣa was formerly wedded to his wife Asiknī the daughter of Vīraṇa, one million proud black serpents followed lord Dakṣa who never got entangled in the rivers and mountains.

On seeing him it was said by the sages that the first Dakṣa will establish the subjects here. As for the second Dakṣa —he himself is the creator of the subjects.

10. Thereafter, the one million serpents went away in due course. Dakṣa, the son of Pracetas, married Asiknī the daughter of Vīraṇa there.

11. Thereafter, lord Dakṣa, son of Pracetas, begot a thousand sons of Asiknī, the daughter of Vīraṇa. They had unlimited prowess.

12-14. On seeing them, that (Dakṣa) of great splendour became desirous of causing the subjects to multiply.

Nārada, the son of Brahmā, was delighted in the conversation with the divine sages. He spoke certain words the result of which was their destruction and curse unto himself.[1] (Defective text). Nārada was the mental son of Parameṣṭhin. On account of the curse of Dakṣa, he became the mental son of Kāśyapa for the second time.

15-16. That Nārada had formerly been born of Parameṣṭhin. Dakṣa's sons well-known as Haryaśvas were wholly destroyed for the sake of Dharma (?) There is no doubt that all of them were destroyed by fate. The infuriated lord Dakṣa prepared himself for cursing him.

17-18. Accompanied with Brahmarṣis (Brahmanical sages) ahead of him, he was requested by the highest god Brahmā. Thereafter, Dakṣa came to a stipulated understanding with Parameṣṭhīn "Let Nārada become your son, through my daugher." Thereafter, Dakṣa gave his beloved daughter to Parameṣṭhin. Hence, sage Nārada was reborn on account of the fear of his curse.

Śaṁśapāyana said:—

19. "How were the sons of Prajāpati formerly destroyed by the divine sage Nārada? I wish to know this factually (in details)."

Sūta said:—

20. Haryaśvas, the sons of Dakṣa, were desirous of causing the subjects to flourish. Those sons of great virility assembled. Nārada spoke to them.

21. "Alas, all of you are childish. You do not know the surface of the Earth internally nor do you know the space above or below. How will you create the subjects?"

1. According to Mbh. *Ādi.* 75. 7-8, Nārada instructed this first batch of 1000 sons of Dakṣa in Sāṅkhya philosophy. There-by all of them became recluses leading to the frustration of Dakṣa's mission of populating the world. Here (VV. 20-27) Nārada advised them to know the magnitude of the earth and diverted two batches of Dakṣa's sons—the Haryaśvas and Śabalāśvas elsewhere (Bh. P. VI ch. 5). Being frustrated in his plan of populating the world, he cursed Nārada to perish and reborn again.

22. On hearing his words, they went away in all directions. Till today they have not returned like the rivers that have fallen into the Ocean.

23. When they were lost, lord Dakṣa, the son of Pracetas, once again begot a thousand sons of Vairaṇī.

24. These sons (known as) Śabalāśvas, were desirous of causing the subjects to flourish. They were told once again by Nārada the same words uttered by him before.

25-26. They said amongst themselves:—

"What the sage says is true. There is no doubt about this that the path of our brothers should be traversed by us. We shall easily create the subjects after understanding the Earth. We have been duly instructed. After the clarification and illumination of our minds we shall become peaceful and normal.

27. They too went in all directions along the same path, desirous of getting at the magnitude and extent of the Earth. They have not returned till today.

28. Thereafter, if a brother goes in search of his (lost) brother he perishes himself quickly. That should not be undertaken by a person who knows this.

29. When the Śabalāśvas too perished, lord Dakṣa became infuriated. He cursed Nārada thus—"Become perished. Stay in a womb."

30. When they were destroyed, that noble-souled lord Dakṣa begot of Vairaṇī herself sixty well known daughters.

31. Kāśyapa, Dharma, Soma, the lord (Moon) and other great sages took those daughters as wives.

32. He who knows factually this creation of Dakṣa entirely shall become blessed, well renowned and long-lived. He shall have progeny.

CHAPTER THREE

The Race of Dharma: Three Attributes of The Self-Born God The Creation of Gods And Sages

The sages said:—

1. "Narrate in detail the origin of all the Devas, Dānavas and Daityas in the Vaivasvata Manvantara."

Sūta said:—

2-3. "I shall narrate the progeny of Dharma himself. Listen to it and understand.

Dakṣa, the son of Pracetas, gave ten of his daughters as wives unto Dharma. They were Arundhatī, Vasu, Jāmā, Lambā, Bhānu, Marutvatī, Saṁkalpā, Muhūrtā, Sādhyā and Viśvā.

4. Twelve Sādhyas were born as the sons of Sādhyā and Dharma. Those conversant with the Devas affirm that they are superior to other Devas.

5. These are the gods called Jaya, created from the mouth of Brahmā* with a desire for progeny. All are remembered as Devas with Mantras as their bodies, in all the Manvantaras.

6-7. The names of the (special) Yajñas of these (twelve Devas) are well-known viz. Darśa, Paurṇamāsa, Bṛhad Rathantara, Vitti Vivitti, Ākūti, Kūti, Vijñātṛ, Vijñāta and Yajña.

8-9. Due to the curse of Brahmā, those were born as Jitas in the Svāyambhuva Manvantara, as Tuṣitas in the Svārociṣa, as Satyas in the Uttama, as Devas named Haris in Tāmasa Manvantara and as Vaikuṇṭhas in the Raivata Manvantara. In the Cākṣuṣa Manvantara, they were born as the Devas named Sādhyas out of their own will.[1]

10-14. The twelve Devas of great dignity and splendour, sons of Dharma and named Sādhyas, were to have been born in

* For *Brāhmaṇā* here-of, the reading *Brahmaṇo* as in Vā.P.66.5 is accepted here.

1. VV. 8-14 emphasise how the same persons (gods, sages etc.) are born in every Manvantara with a difference in their names.

the Cākṣuṣa Manvantara. In the Svārociṣa Manvantara, they were the Devas of great prowess named Tuṣitas. They spoke to one another—"when there is a little balance of Cākṣuṣa Manvantara (?) (rather Svārociṣa?), we shall enter this lady of noble dignity (of the) Sādhyā herself and shall be born in the (Cākṣuṣa) Manvantara. That will be conducive to our excellence (and beatitude)". After saying thus, those twelve Devas were born of (Sādhyā) and Dharma, the descendant of the self-born lord.

Nara and Nārāyaṇa were also born once again therein.

15. They had originally been Vipaścit and Indra, as well as Satya and Hari. Formerly, in the Svārociṣa Manvantara, they were the sons of Tuṣitā.

16-17. These names are mentioned when Tuṣitas had become Sādhyas viz. Mana, Anumantṛ, Prāṇa, Nara, Apāna of great virility, Viti, Naya, Haya, Haṁsa, Nārāyaṇa, Vibhu and Prabhu. Thus twelve Sādhyas were born.

18. This had been in the Svāyambhuva Manvantara (?) formerly. Again in the Svārociṣa Manvantara the following were the names of the Tuṣitas. Understand them.

19. Prāṇa, Apāna, Udāna, Samāna, Vyāna, Cakṣus, Śrotram, Rasa, Ghrāṇa, Sparśa, Buddhi and Manas.

20-21. These former names of the Tuṣitas are remembered. The Vasus were the sons of Vasu. They are remembered as the younger brothers of the Sādhyas. The following are glorified as the eight Vasus viz. Dhara, Dhruva, Soma, Āyus* Anala, Anila, Pratyūṣa and Prabhāsa.

22. The sons of Dhara were Draviṇa, Hutahavya and Rajas. O dear one, the son of Dhruva was Kāla who impels the worlds. (*Lokaprakālana*).

23. The five sons of Soma (the Moon) were lord Varcas, Budha, Graha Bodhana, Dharormin and Kalila.

24-25. The sons of Āya (i.e. Āyus) were Vaitaṇḍya, Śama, Śānta, Skanda and Sanatkumāra who were born, due to a quarter of his brilliance.

* (Āyus in V.24 is mentioned as Āya).

Svāhā gave birth to the son of Agni, viz. Kumāra enveloped by glorious splendour. Śākha, Vaiśākha and Naigameya were his younger brothers (literally: born after).

26. Śivā was the wife of Anila. Her sons were Manojana and Avijñātagati. Anila had two sons (only).

27. They know that the son of Pratyūṣa was the sage named Devala. Devala had two sons who were forbearing and intelligent.

28. The sister of Bṛhaspati was Bhuvanā, the expounder of Brahman. She had achieved yogic power. She was never attached to the world, but she traversed the entire universe.

29. She who was the wife of Prabhāsa the eighth one of the Vasus and Viśvakarman, the lord and master of all Prajāpatis, as her son.

30-31. The ten famous Viśvedevas were born of Viśvā (i.e. the wife of Dharma). They were Kratu, Dakṣa, Satya, Kāla, Kāma, Muni, Purūravas, Mārdravasa and Rocamāna.

These splendid Devas were born of Viśvā as the sons of Dharma.

32. It is remembered that the Marutvants were born of Marutvatī; The Bhānus were born of Bhānu (wife of Dharma); the Muhūrtas were born of Muhūrtā[1] and Lambā gave birth to Ghoṣa.*

33. The erudite Saṁkalpa was born of Saṁkalpā. The nine Vīthīs (orbits) that had resorted to the three paths were born of Jāmā.

1. This verse and VV. 35-54 contain ancient astronomy. The literature on *Muhūrta* is enormous as it means "time fit for performance of auspicious acts" and as such is of vital importance to everyone. Names of *muhūrtas* in Brāhmaṇas and Smṛtis are different. The names 15 *muhūrtas* of the day and 15 *muhūrtas* of the night as given here in VV. 39-46 agree with the list in Vā. P. 66.40-44. Out of these Brahmā is Abhijit of which he is the presiding deity. Prājāpatya is Rauhiṇeya as Prajāpati is the presiding deity of Rohiṇī. Mt. P. 253.8-9 mentions only eight auspicious *muhūrtas* for beginning a work. Purāṇas regard *muhūrtas* as deities probably because every *muhūrta* has a presiding deity.

* For *ghoṣa-lambā hyajāyata* of the text, the reading in Vā.P. 66.33. *Ghoṣaṁ Lambā Vyajāyata* is accepted.

34. All the objects on the Earth were born of Arundhatī. This is the scholarly permanent creation of Dharma. It has been thus narrated.

35. O sages of excellent holy rites, I shall narrate the Muhūrta along with the substitutes of the *Tithis* (lunar days). Even as I mention them by their names, understand them.

36. The division of day and night has the stars for its basis. The Muhūrtas and the constellations cause the divisions in days and nights.

37. More than eightysix Kalās of the day and night are remembered. They occur in all the seasons, every day, due to the special movement of the Sun.

38. Therefore, those who are conversant with the vedas accept this movement during the *Parvan* days (full moon, new moon, etc.). If no apparent peculiarity is perceived in the periods, it should be known on the basis of Sun.

39-41. The Muhūrtas are :—Raudra, Sārpa, Maitra, Pitrya, Vāsava, Āpya, Vaiśvadeva and Brāhma. These Muhūrtas cover the period till midday. The Muhūrtas—Prājāpatya, Aindra, Indrāgnī, Nirṛti, Varuṇa, Āryamṇa, and Bhaga cover the period during the day (afternoon). These muhūrtas called *Dinamuhūrtas* are caused by the Sun. They should be known in accordance with their magnitudes by means of the particular shadow of gnomons.

42-46. The fifteen Muhūrtas of the night are—Ajaikapāt, Ahirbudhnya,* then the muhūrtas having the following presiding deities viz.—Pūṣan, Aśvin, Yama, Agni, Prajāpati, Soma, Āditya, Gṛhapati, Viṣṇu, Tvaṣṭṛ, and Vāyu. These shall be the Muhūrtas of the night. They are fifteen in number.

The movements and risings of the Moon should be known from the Nāḍikās from the beginning.

These Muhūrtas are the different periods of time. They are remembered as Devatās.

There are only three places laid down for all the planets. They should be known as 1) the southern one, 2) the northern

* The line *ajaikapādahirbudhnya* in the text needs emendation. Vā.P. 66.43 reads=*ajas tathāhirbudhnaśca* 'Aja as well as Ahirbudhna'.

one and 3) the middle one. The place Jaradgava is the middle; the place Airāvata is the northern one and the place Vaiśvānara has been indicated as the southern one factually.

47-51a. The constellations Aśvinī[1], Bharaṇī and Kṛttikā constitute the famous Nāgavīthī. The constellations Rohiṇī, Mṛgaśiras and Ārdrā are termed Gajavīthī; the constellations Punarvasu, Puṣya and Āśleṣā are considered to constitute Airāvatī, Vīthī. These three *Vīthīs* (orbits) are mentioned as Uttara Mārga (Northern Path)[2].

The Constellations Maghā, Pūrvaphālgunī and Uttara Phālgunī are remembered as constituting the Ārṣabhī Vīthī.

The constellations Hasta, Citrā and Svātī are termed Govīthī.

The constellations Viśākhā, Anurādhā, and Jyeṣṭhā are considered to constitute the Vīthī of Jāradgavī. These three Vīthīs are mentioned as Madhyama Mārga (Middle Path).

51b-53a. The constellations Mūla, Pūrvāṣāḍhā and Uttarāṣāḍhā are termed Ajavīthī.

The constellations Śravaṇa, Dhaniṣṭhā and Śatabhiṣak constitute the Mārgī (Vīthī).

The constellations Pūrvā Bhādrapadā, Uttarābhādrapadā and Revatī are glorified as Vaiśvānarī Vīthī.

These three Vīthīs are called the Southern Path (Dakṣiṇa Mārga).

53b-54. Dakṣa gave twenty-eight (? twentyseven) of his daughters (in marriage) to Soma (Moon).

55. All of them are glorified in *Jyotiṣa* (Astrology-Astronomy) by the names of constellations. Children of unmeasured splendour and brilliance were born of them.

1. The enumeration of Nakṣatras from Aśvinī shows that this portion (if not the whole Purāṇa) should be dated in the A.D. 300-400 as Vedic list of Nakṣattras starts from Kṛttikā. Also *vide* the comparative table of the lists of Nakṣatras in Vedic Saṁhitās, their deities, modern names etc. in H.D. V.I.pp.501-504.

2. VV. 47-53 give the distribution of different nakṣatras (constellations) to different Vīthīs (divisions of planetary sphere comprising of three asterisms e.g. Aśvinī, Bharaṇī and Kṛttikā constitute *Nāgavīthī*; Rohiṇī; Mṛga; Ārdrā make *Gaja-vīthī* etc.

56. Fourteen other girls of great nobility and fortune, Kaśyapa accepted as his wives. All of them are mothers of the worlds.[1]

57-60. They were:—Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Anāyu, Khaśā, Surabhi, Vinatā, Tāmrā, Muni, Krodhavaśā and Kadru* the mother of the serpents. Understand their progeny.

O dear one, there were twelve excellent Devas in the Svāyambhuva Manvantara. They were born as Vaikuṇṭhas (in the Raivata Manvantara and they became Sādhyas in the Cākṣuṣa Manvantara.

When this Manvantara of Vaivasvata was imminent, they were propitiated by Aditi. They assembled together and said to one another, "In this Vaivasvata Manvantara, we shall enter this noble lady Aditi by means of our yogic power and utilizing half of our brilliance we shall be her sons. That will be conducive to our excellence and beatitude."

61-62. After saying this, all of them were born as the twelve Ādityas (sons of Aditi) from Kaśyapa, sons of Marīci in this current Manvantara.

Śatakratu and Viṣṇu were born once again in the Vaivasvata Manvantara as Nara and Nārāyaṇa.

63. It is mentioned that even those Devas have birth and death in the same way as the rising and setting of the Sun in this world.

64. Since they were attached to (the worldly objects such as) sound, etc. of the worldly as well as Vedic tradition, and since they were entangled in the eightfold (Super human powers) like *Aṇimā* (minuteness) etc., those Devas were reborn.

1. VV. 55 give credit to Kāśyapa for the creation of beings from his fourteen wives—all daughters of Dakṣa. This is another way of classifying the beings in the world in 14 classes or categories.

It will further be noticed that all these gods etc. in the present Manvantara are the same as in the first to sixth Manvantaras with changes in names only and they confer together at the beginning of a new Manvantara and then take birth. Every body, even gods, have births and deaths, rebirths etc. due to attachment to the world.

* Bd.P. text enumerates only 13 wives of Kaśyapa and not 14.

65-69a. Thus, the attachment to the worldly pleasures is remembered as the cause of rebirth. The Devas, named Jayas were born as Jitas in the Svāyambhuva Manvantara due to the curse of Brahmā. They were born as Tuṣitas in the Svārociṣa Manvantara; Satyas in the Uttama Manvantara. Those Devas were born as Haris in the Tāmasa Manvantara; in the Manvantara Ariṣṭava (Raivata), they were born as Vaikuṇṭhas; as Sādhyas in the Cākṣuṣa Manvantara, and as Ādityas in the seventh (i.e. Vaivasvata) Manvantara.

The following were the twelve Ādityas, the sons of the holy lord Kaśyapa:—Dhātṛ, Aryaman, Mitra, Varuṇa, Aṁśa, Bhaga, Indra, Vivasvān, Pūṣan, Parjanya who is remembered as the tenth, Tvaṣṭṛ and then Viṣṇu. Viṣṇu was born as the last one but not the least (in importance).

69b. Eleven Rudras were born of Surabhi as sons of Kaśyapa.

70-72. They were born due to the grace of Mahādeva. The chaste lady had been sanctified by means of austerity and penance. The eleven Rudras were Aṅgāraka, Sarpa Nirṛti, Sadasaspati, Ajaikapāt, Ahirbudhnya, Jvara, Bhuvana, Īśvara, Mṛtyu and he who is well known as Kapālin. Due to severe austerity and penance, Surabhi gave birth to these eleven Devas, Rudras who are the lords of the three worlds.

73. The noble lady, Surabhi, gave birth to two daughters also, viz. Rohiṇī of excellent loveliness and Gāndharvī of great reputation.

74. Four daughters well-known in the worlds were born of Rohiṇī. They were Surūpā, Haṁsakālī, Bhadrā and Kāmadughā.

75. Kāmadughā gave birth to cows. Surūpā gave birth to two sons. Haṁsakālī gave birth to buffaloes and species of sheep were born of Bhadrā.

76. Horses of great splendour are the reputed sons of Gāndharvī. They are Uccaiśśravas and others. They have the velocity of the mind and they traverse the sky.

77. The horses with Gāndharvī as their mother (source of origin) are said to be the vehicles of the Devas. They are white, red, tawny, spotted, green, and grey in colour.

78-79. A glorious bullock, Candraprabha (having the lustre of the Moon) was also born of Surabhi, with garland, hump and brilliant lustre. He was born of the abode of nectar (?). With the consent of Surabhi, he was given as the emblem of Maheśvara.

Thus, these sons of Kaśyapa viz. Rudras and Ādityas have been glorified.

80-82. The Sādhyas, Viśvedevas and Vasus are remembered as the sons of Dharma.

Just as the same fire becomes many, due to the fuel added, so also Pitāmaha is alone but he has diverse forms.

The same form is that of Brahmā, Antaka (annihilator) and Puruṣa.

These are remembered as the three physical bodies of the selfsame self-born lord. They (these bodies) are remembered as Brāhmī, Pauruṣī and Kālākhyā.

83. The body that is Rājasī (having the Rajas Guṇa) is that which creates the subjects. That which is called Kālākhyā is considered to be annihilator of the subjects.

84. The body Pauruṣī which is Sāttvikī (having Sattva Guṇa) is remembered as Pālikā (that which protects). Kaśyapa the son of Marīci, became that body of Brahmā which is Rājasī.

85. That part of the body which is Tāmasī (having Tamas Guṇa) and *Antakṛt* (causing destruction) is called Viṣṇu*.

86. Those three bodies of the self-born lord, it is remembered, exist in the three worlds. He adopts different forms and situations of his Kalās with the various purposes in view.

87. He creates, blesses (i.e. maintains) and annihilates the subjects. Thus are remembered the three bodies of the self-born lord.

*Destruction is not the function of Viṣṇu but that of Bhava or Rudra. Hence, the Bd.P. text *tadaṁśo viṣṇurucyate* is obviously wrong. The Vā.P. 66.105b reads instead *tadaṁśenābhavad Bhavaḥ* 'Bhava (Rudra) was born out of that (Tāmasa) part.'

88-89. They are three in number viz. 1) Prājāpatya (belonging to Prajāpati, i.e. Brahmā), 2) Raudrā (belonging to Rudra) and 3) Vaiṣṇavī (belonging to Viṣṇu). These shining bodies are cited in the ancient Dharmaśāstra by sages who perceive the reality, who are intelligently engaged (in the practice of) Sāṁkhya and Yoga, who perceive the same object separately (i.e. analytically and synthetically) and who are conversant with prowess and nobility of birth.

90. These subjects are the same with the divine bodies) by means of unity and difference due to separateness. Those who perceive the different objects say "This is great (or different). This is not the same".

91. Some say that Brahmā is the (ultimate) cause, some say that it is Prajāpati. Some call Bhava the greatest of all and others call Viṣṇu so.

92. The persons (thus engaged in philosophical speculation) are influenced by their knowledge. They are confused in their minds as they are attached to unlucky omens* (?) They say these things after observing the *Sattva* (inherent strength), *Kāla* (time), *Deśa* (place), *Kārya* (effect) and *Karman* (activity).

93. These deities are remembered as the cause of the different affairs. A person who praises one, praises all.

94. He who censures one censures all. Hence, no one who knows these, should have hatred towards the deities.

95. Īśvaras (gods) who are well established in their prowess and majesty cannot be understood perfectly. From unity (the lord) assumed three forms and confounded the subjects.

96. People try to find out the difference amongst these three. Those who are desirous of knowing wish (for knowledge). They are attached. They are vicious. They are confounded in their minds.

97. They see diversity because they say, "This is different. This is not" (the same) in their overeagerness and

* The line is obscure. Vā.P.66.112b reads instead:

avijñānena saṁsaktāḥ saktā ratyādicetasā

Due to lack of discerning knowledge, they are confused and attached, with their mind inclined to sensual pleasute, etc.

excitement. They are demons and spirits in particular. There is no difference (?)

98. (The supreme lord) is one but remains separate deluding the subjects by means of his bodies consisting of the *Guṇas*.

99. He who worships one among them, worships all the three. Hence, these three Devas (i.e. deities) are well established closely without difference.

100. Hence, who is competent to note in them, separateness or unity, number or absence of number, arrival and departure or the state of being too little or too many?

101. Hence, he creates, blesses (i.e. protects) and swallows in all respects. He is, therefore, called one when there is no identification with the Guṇas.

102. Brāhmaṇas call that lord who is only one by various names such as Rudra, Brahmā, Indra, guardians of worlds (quarters), sages, Manus, and Nārāyaṇa.

103. The three bodies viz. Prājāpatyā, Raudrī and Vaiṣṇavī recur again and again in different Manvantaras.

104-106. Kṣetrajñas too are born due to this great lord's blessings. They (the Kṣetrajñas) (Individual Souls) are born on a par with him in regard to brilliance, glory, intellect, learning and strength. Understand them (properly).

Kaśyapa, the son of Marīci, was born on account of the Rājasī part of Brahmā.

Kāla Rudra is said to have been born on account of the Tāmasī part of Brahmā.

Yajña Viṣṇu (i.e. Viṣṇu identified with the holy sacrifice) was born on account of the *Sāttvikī* part.

107. O Brāhmaṇas, these bodies of Brahmā again and again re-appeared for the purpose of creation (etc.) in all the three units of time (past, present, future), here in different Manvantaras.

108. All the subjects, both mobile and immobile, are born once simultaneously at the beginning of the Yugas in all the Manvantaras and they continue to stay till their destruction and withdrawal (at the time of Pralaya).

109. Whenever the Kalpa comes to an end, Rudra annihilates the subjects. It is after becoming Kāla again that Rudra, the soul of the Yugas, annihilates the subjects).

110. When the end of the Kalpa arrives, the sun of seven rays assumes the form of *Saṁvartakāditya* (the sun of final annihilation) and burns down the three worlds.

111. Viṣṇu protects the subjects always. He is the bestower of blessings on the subjects. In different situations, he causes the (requisite) reasons to be produced (for the same).

112-115a[1]. He is born at the outset on account of the part of that body of Brahmā which has a predominance of Sattva Guṇa and which is called Pauruṣī. He was mentally born of Ākūti during Svāyambhuva Manvantara.

When the Svārociṣa Manvantara arrived, that lord was born of Tuṣitā as Ajita along with the other Tuṣita Devas.

In the Auttama Manvantara, lord Ajita was born of Satyā as Satya, along with the excellent Devas named Satyas.

115b-117. In the course of the Tāmasa Manvantara that lord became Hari born of Hariṇī along with (the other Devas) Haris. In the Vaivasvata (Raivata ?) Manvantara, Hari was once again born by the name Vaikuṇṭha along with the Devas who have shaken all Rajas qualities. Viṣṇu was born of Aditi (as the son) of Kaśyapa son of Marīci.

118. By means of three steps, Lord Viṣṇu incarnated as Trivikrama, conquered all these (three worlds) and handed them over to Indra accompanied by all the Devas.

119. Thus these bodies were born seven times in the course of the seven Manvantaras that have passed by and the subjects have been protected by these bodies.

120-123. It is from Viṣṇu that this entire universe is born and it gets merged in him again. It is from Viṣṇu's part that all the immortal ones, the lords of the three worlds are

1. VV. 112-123 give the different incarnations of Viṣṇu in different manvantaras and his accomplishment as Trivikrama.

The synthesization of the Trinity (Brahmā, Viṣṇu and Rudra) is a favourite subject of Purāṇas.

born. They flourish in brilliance, intellect, learning and strength. Understand that whatever is endowed with prosperity, whatever being is glorious and powerful, is born of a part of the splendour of Viṣṇu.

Some men wish (to believe) that he is born by means of a part of himself. A few dispute this and they explain (their stand-point) by means of examples.

There is no difference among these three occupants of heaven (i.e. deities)

124-126. The lords are born on account of their Yogic Māyā. By means of their parts, they delude others. Hence there is nothing proper or improper in their movement and activity. They are the first among those who approve the Bhūtas (living beings). They are in the midst of those who expound the *Bhūtas* (Elements, living beings). All the three (deities) are attached to those who approve the *Bhūtas* and those who expound them. After examining the (merits) they bless the people. They themselves restrain and exterminate the rogues themselves.

127. They are anterior to me (i.e. Sūta). Hence, they are more potential lords. Just as the persons who point out the Truth, so also they make use of these bases (?).

128. They are the lords of the Universe. They are Devas of Devas. They make others function. They are the achievers of great tasks.

129. They are glorified by persons conversant with the Vedas, on account of these four reasons (?). Those persons who are puerile do not comprehend the deities in all their aspects.

130-131. In this context they cite the following verse in regard to Yogeśvara.

The Yogeśvara (Master of Yogic practice) performs everything after acquiring the Yogic potency. With all of them the great yogin wanders (everywhere). He may enjoy worldly pleasures. Again he may perform penance later on. Again he should withdraw (within Himself) like the Sun who (controls and withdraws) the groups of luminaries.

CHAPTER FOUR

Pronunciotion of a Curse on Jayas[1]

Sūta said :—

1. The Devas (called) Jayas were created by Brahmā out of his mouth, due to a desire for progeny. All of them are remembered as having Mantras for their bodies in the different Manvantaras.

2-3. "The following are the twelve Yajñas viz.—Darśa, Paurṇamāsa, Bṛhat, Sāman, Rathantara, Citi, Suciti, Ākūti, Kūti, Vijñāta, Vijñātṛ and Manas. Perform these sacrifices after taking a wife unto you, maintaining the Agnihotra fire."

4. After telling them (i.e. Jayas) thus, the lord vanished there itself. Thereupon, they did not approve of these words of Parameṣṭhin.

5. After observing defects in the Karmans (holy rites etc.), they discarded Karmans as well as the *Vāsanās* (desires or unconscious impressions) born of Karmans. They began to adhere strictly to Yamas (Restraints, self-controls, etc.).

6. They observed the fruit of Karmans as attended with excess of destruction and deterioration. They entertained contempt for progeny. They became *Nissattvas* (free from in-born nature or natural characteristics) and *Nirmamas* (free from the desire of possession).

7. Desirous of Liberation (literally absence of birth, cessation of birth), they got rid of them after observing the defects (in Karmans). They abandoned *Artha* (wealth), *Dharma* (customary observances of castes) and *Kāma* (Love), and stabilised themselves on Mokṣa, the last Puruṣārtha).

1. The object of this chapter is to state that the same set of gods is born and presides in each Manvantara. To explain the cause of this, the author tells us that the 1st set of gods (called here Jayas) in the 1st Manvantara did not take to their assigned task of procreation but to the path of Mokṣa and were hence cursed by god Brahmā to be reborn seven times in each Manvantara till the present one viz Vaivasvata.

Thus we have the following sets of gods in each Manvantara (brackted here) :

Jayas—1. Yāmas as per Purāṇas (Svāyambhuva); 2. Tuṣita (Svārociṣa); 3. Satyas (Uttama); 4. Haris (Tāmasa); 5. Vikuṇṭha (Raivata); 6. Sādhyas (Cākṣuṣa); 7. Ādityas (Vaivasvata).

8. They adopted the great knowledge and established themselves very well after condensing (assimilating) it (?). On coming to know of their intention, Brahmā became infuriated.

9. Thereupon, Brahmā spoke to those Devas lacking in enthusiasm :—"It is for the sake of progeny that you have been created by me and not otherwise.

10. Moreover, I have already told you formerly this—Procreate in plenty and perform sacrifices. You disregarded my instruction and adopted *Vairāgya* (detachment).

11-12. You hated your own birth and did not relish progeny. You did not practise Karmans because of your desire for immortality (*Mokṣa*). Hence, you will have repetition (of birth) for seven times."

On being cursed thus by Brahmā, those Devas, the Jayas pacified him.

13. "O great lord, forgive our faults of the nature of ignorance."

Brahmā then spoke to them as they prostrated before him. He spoke to them in a conciliatory tone.

14-18a. "Everyone shall enjoy (everything) in the world (subject to limitation). Who deserves freedom (from the shackles of Karmans)? Everything is pervaded by me. How can the living beings take inauspiciousness or otherwise without my will ?*

Whatever there is in this world, whether it is conducive to welfare or not, is permeated by me in the form of intellect (?) Who can transgress me in the world ? Everything is known to me—that which is desired by the living beings, that which is thought by them and that which is perpetrated by them. This entire world consisting of mobile and immobile beings has been bound by me by means of the shackle in the form of the rope of Āśā (Hope and ambition). Who will be eager to cut it off ?

18b-19. Since the haughty man carries everything and none else (otherwise) he desires to get salvation by not beginning to perform holy rites (?)"

* Vā.P. 67.20 reads *ko me* for *Kāmam* in the Bd.P. text. If this be accepted the line means 'Who in the world can get liberation at will from me without beginning to perform *Karma*.'

After saying this to those Jayas of spiritually inclined minds, he observed that those (Jayas) certainly were worthy of being punished. Prajāpati said thus.

20-21. "O Devas, without referring to me, renunciation etc. was carried out by you so the activity pursued by me is (also) extensive.* Let it be resulting in your happiness. Let it be born with a divinity.

22-23. O excellent Devas, your birth will be in accordance with your own desire. In the seven Manvantaras you will manifest yourselves as Siddhas (persons of great spiritual achievement). In those Manvantaras beginning with the Svāyambhuva and ending with Vaivasvata.

After saying thus a verse of great antiquity was also sung by Brahmā.

24-25.** The lore of three Vedas, the progeny in the form of Brahman (?), Śrāddha, Penance, Yajña, granting of gifts—the lord abides by these along with the Rajas of perpetual nature (?). The lord occupies the other praiseworthy thing (?). After explaining the meaning of the verse he spoke to the Devas, (called) Jayas "You will come back to me when the Vaivasvata Manvantara passes off."

26. Thereupon, the lord who has no fear from anywhere vanished after adopting the original Dhāraṇā accompanied by yogic power.

27. Then those twelve Ajitas were angrily cursed by him. Thus those who were called Jayas were rendered just the opposite*** (i.e. the "Victorious ones" were 'defeated').

* The text is obscure here. Vā.P. 67.25 reads :

Yasmāt sa viphalo yatno hyōpāras tveṣa yaḥ kṛtaḥ

'Inasmuch as that attempt of yours (at renunciation) has become futile' etc.

** Probably due to misprints this verse has become obscure. The reading in Vā.P. 67.28 is as follows:—

Trayīṁ vidyāṁ brahmacaryaṁ prasūtim śrāddham eva ca /
yajñaṁ caiva tu dānaṁ ca eṣāmeva tu kurvatām /
sa hi sma virajā bhūtvā vasate 'nyapraśaṁsayā

He who studies *Trayī vidyā* (three Vedas), observes celibacy (the first stage of life) and in the second stage of life as a Gṛhastha or householder) procreates children, performs Śrāddha, sacrifice as well as gives religious gifts —such a performer becomes free from sin or *rajas* and lives praised by others.

*** *Visannibha*—not like, i.e. opposite of unconquered.

28-29. When the Svāyambhuva Manvantara passed off, those Suras were born as Tuṣitas in the Svārociṣa Manvantara. Then, they were born as the sons of Satyā, (wife) of Uttama the Manu. Therefore, those Devas in the Auttama Manvantara are remembered as Satyas.

30. All those twelve Devas (called) Tuṣitas were born of Hariṇī then. Those Devas in the name of Haris became the partakers of Yajña.

31. When the Ariṣṭava Manvantara (? i.e. Raivata) arrived those excellent Devas called Haris were born of Vikuṇṭhā.

32-34. They are the Devas named Vaikuṇṭha in the fifth Manvantara; when the Cākṣusa Manvantara arrived, those Devas called Vaikuṇṭhas were born as Sādhyas.

When the Cākṣuṣa Manvantara passed off and the creation of Vaivasvata Manu began, those Sādhyas out of their parts were born of Aditi and Kaśyapa, the son of Marīci. In the current Manvantara those Suras were born as the twelve Ādityas.

35-36. When these twelve immortal ones were born in the Cākṣuṣa Manvantara, they had been cursed by the self-born lord and they were known as Sādhyas.

The man who hears this shall always attain victory. He shall be endowed with faith in the Jaya Devas. He shall go over every chapter* (?)

37. Thus are the seven *Vṛttis* (activities) characterised by the births of the Devas. That account has been narrated to you today. What else do you wish to hear?

* *pratyadhyāya* in the text is a mistake. Vā.P. 67.46 reads *pratyavāya* 'impediment, sinfulness, decrease' and can be rendered accordingly. 'He shall cross over every impediment'.

CHAPTER FIVE

Nṛsiṁha Incarnation : Hiraṇyakaśipu Killed :
Race of Hiraṇyakaśipu : Birth of Maruts :

The Sages requested :

1-2. "Please explain to us in detail the origin and death of Daityas, Dānavas, Gandharvas, serpents, Rākṣasas, cobras, ghosts, vampires, Vasus, birds and creepers." On being asked thus, Sūta replied to the excellent sage :

Sūta said :

3. "Two sons and a very powerful daughter were born to Diti. Those two sons of Kaśyapa are remembered as the eldest of all.

4-5. On the day of Sautya (i.e. the day on which the juice of Soma is to be extracted), when the sacrifice Atirātra was to be performed, Kaśyapa was seated in a separate seat well known as *Hiraṇyakaśipu* at the time of *Aśvamedha* (Horse sacrifice). The son came out of Diti's *Garbha* (womb) and sat (near Kaśyapa's golden seat) in different places all round.* Due to this activity, he is remembered as Hiraṇyakaśipu."

The Sages said :

6. "O holy lord, narrate in detail the name, nativity and prowess of the noble-souled Daitya Hiraṇyakaśipu."

Sūta said :

7. In the holy place of pilgrimage named Puṣkara, Kaśyapa performed a horse-sacrifice. It had been adorned by their presence by the sages, Devas, and Gandharvas.

8. When the horse was duly let loose for roaming about, when the rites of *Ākhyāna* (Narration) etc were to be duly performed, five golden seats were kept ready.

9-12. Three of them were *Kulāspadāni* (the basic emblems of his family**), the other two were the *Kūrca* (bundle of

* This is strange. Vā. P. 67.58 tells us that the child from Diti's womb occupied the gold seat meant for the sacrifice.

** Vā.P. 67.55 reads *Kuśa-Pūtāni* "sanctified by Kuśa grass."

Darbha grass) and Phalaka (wooden plank). Among these four one was set apart for the chief Ṛtvik. A seat made of gold was separately kept ready for the Hotṛ. That womb (the newly born child) occupied that gold chair meant for the Hotṛ. He recited the narration (Ākhyāna). Seeing this the sages gave him an additional name (?). He was remembered as Hiraṇyakaśipu, on account of that activity.[1] Hiraṇyākṣa was his younger brother and Siṁhikā was his younger sister.

13-15. That gentle lady was the wife of Vipracitti and the mother of Rāhu.

Hiraṇyakaśipu, the son of Diti, performed very great penance for a hundred thousand years without taking in food and keeping his head downwards. When Brahmā was pleased he sought the following boons : Viz. *Sarvāmaratva* (the state of being or assuming the form of all the Devas and non-destruction from all living beings). He conquered Devas by means of his yogic power and assumed Sarva-Devatva (the state of being all the Devas).

16-17. He said :—"I shall be endowed with strength and virility and I shall carry out the activities of Īśvaras (Devas). Let Dānavas, Asuras and Devas become subject to my control along with Cāraṇas. They must be near me (i.e. wait on me) and they must take food only after me. I must not be killed with any weapon wet or dry. I must not be killed during daytime or at night."

On being told thus, Brahmā granted the boon with all his heart.

Brahmā said :

18-20. "O dear one, O son of Diti, the boon sought by you is very great. Come on. The promise shall now be thus alone."

After granting him what he wished for, he vanished there itself.

1. A popular etymology of Hiraṇyakaśipu. It is endorsed only in Vā. P. 67.51.

"The son of Diti pervaded the entire universe, consisting of mobile and immobile beings by means of his greatness. The conqueror of foes he could assume many forms.

He used to assume the form of the moon and the sun and blazed in the sky.

21. He alone became the wind and blew continuously all over the world. He alone was the cowherd, shepherd and farmer.

22. He was the knower in all the worlds. He was the expositor of the Mantras. He was the leader, the protector. He was the person who kept other persons in protective hiding. He was the initiated person and also the performer of sacrifices.

23. All the Devas and Asuras became the imbibers of the Soma juice through him. This Daitya had such a power. Learn further about him.

24. All made obeisance to him. He alone was the person worthy of being worshipped. Formerly, this verse was sung by the Daityas about Hiraṇyakaśipu.

25. 'The Devas along with the great sages made obeisance to that quarter to which king Hiraṇyakaśipu looked at.

26-27a. It was Viṣṇu (in the form of) Narasiṁha (man-lion) who brought about the death of that (Daitya) formerly. Since the lord had the form of Nara (man), he is being sung about as Narasiṁha by those who expound the Vedas.

27b. The lord stood aloft by means of his penance on the shore of the sea. The body of that lord was that of all the Devas. That mighty deity was famous by the name Sudarśana.

28. That infuriated lord split that leader of the Daityas of great strength by means of his nails (claws) in the course of his hand-to-hand fight. For, the nails are neither wet nor dry.

29-31. The sons of Hiraṇyākṣa were five. They were very strong and valorous. They were Śambara, Śakuni, Kālanābha, Mahānābha and Surasantāpana who was extremely valorous. These sons of Hiraṇyākṣa were unassailable even to the Devas.

32. Their sons and grandsons along with their clans are remembered as Daityas. Hundreds and thousands of those Daityas were killed in the Tārakāmaya (i.e. the fight against Tārakāsura).

33-34. Hiraṇyakaśipu had four sons of very great strength viz. Prahlāda the eldest among them, then Anuhrāda, Saṁhrāda and Hrāda. Understand that Hrāda had two sons Sunda and Nisunda.

35. Those two great heroic demons were destroyers of Brāhmaṇas. Mūka too was a heir and successor of Hrāda. Mārīca, son of Sunda, was born to Tāḍakā.

36. He was killed in the Daṇḍaka forest by Rāghava the powerful (king of Ayodhyā). Mūka was killed by Savyasācī (i.e. Arjuna) at the time of his encounter with Kirāta (the hunter in whose guise Śiva came before him).

37-39. Nivātakavacas were born in the family of Saṁhrāda, the Daitya. They were themselves sanctified by means of great penance. They were the enemies of the gods. There were four leaders of Daityas viz. Jambha, Śatadundubhi, Dakṣa the Asura, and Caṇḍa. These were the sons of Bāṣkala. Listen to the names of the sons of Kālanemi. They were Brahmajit, Kratujit, Devāntaka and Narāntaka.

40-41. These were the sons of Kālanemi. Listen to the progeny of Śambhu. King Aja and Goma are glorified as the sons of Śambhu.

Virocana had an only valorous son, Bali. Hundred sons were born to Bali. All of them were kings.

42-44. Four of them were very prominent, valorous and very powerful viz. the thousand-armed Bāṇa, the valorous king was the eldest (or the most excellent one) Kumbhāgarta who was merciless and Bhoja. There were others also such as Kuñci etc. Śakunī and Pūtanā are remembered as the two daughters of Bali. Bali's sons and grandsons were hundreds and thousands. They are well known by the name of Bāleyas. They were a clan of demons whose manliness and valour are well known.

45-46. Indradhanvan (the son) of Bāṇa was born of Lohinī.

Diti whose sons were killed (by the Devas) propitiated Kaśyapa. On being propitiated very well, Kaśyapa was delighted in his mind and he made her choose a boon as she

pleased.[1] She thereupon chose the boon.

47-48. On being requested again the holy lord granted her the boon. When the boon was verbally conferred, Diti was pleased and so she spoke to him. The gentle lady spoke to her husband Kaśyapa, the son of Marīci with palms joined in reverence :—

"O holy lord, my sons have been killed by Ādityas, your sons.

49. I wish for a son who will kill Śakra (Indra) and who will be obtained by me due to long penance. I shall perform the severe penance. It behoves you to make me pregnant.

50-51. It behoves you to grant me a son capable of slaying Indra."

On hearing her words, Kaśyapa the son of Marīci, of great splendour replied to Diti. He was extremely grief-stricken.

"O gentle lady, let it be so, but remain pure and clean during your pregnancy, O lady of rich penance.

52-54. If you remain pure for a full period of thousand years, you will give birth to a son who will kill Śakra in battle. You will give birth to a son beautiful like Manmatha (the god of love), the most excellent one in the three worlds." After saying thus the (sage) of great splendour remained (ready to receive her). After embracing her the holy sage went to his abode. When the husband had gone, Diti, the gentle lady who was delighted much, went to Kuśaplavana and performed a very severe penance.

55-59. Lord Śakra had heard about their conversation. He went over to Kuśaplavana and spoke these words to Diti :—

"I shall carry out your behest and serve you. It behoves you to grant me permission. I shall bring sacrificial twigs, flowers and fruits."

1. VV. 45-81 tell the story of the birth of Maruts when Indra during the impure state of Diti entered her womb and split his prospective killer foetus into 49 parts. Cf VP. I. 21. 32-41, Mt. P. Chapter 7.

This is however a Purāṇic development of a Vedic concept where the seven Maruts are the seven Prāṇas (Śat. Br. 9.3.1.7) Indra is the main Prāṇa controlling the Maruts.

On hearing his words Diti said :—

"O dear one, be engaged in serving me as you think. Be clever and diligent in all the holy rites and perform what is conducive to your own welfare."

On hearing these excellent words of his mother, Śakra became delighted. With a fraudulent intention in his inner mind, he became engaged in serving her. Śakra became devotedly attached to her always.

60-61. Śakra was steady in his resolve. He used to bring fruits, flowers and sacrificial twigs. At the time of alleviating weariness, he used to message her limbs. Śakra rendered service to Diti on all occasions. When the period of her holy rites was almost over and the balance remained but a little, that delighted noble lady said to Śakra :—

62. "I am pleased with you, O excellent one among the Suras. O dear son, only ten more years remain, welfare unto you. Thereafter, you will see your brother.

63. I shall place him at your service even as he is desirous of victory on your behalf. You will enjoy the conquest of the three worlds along with him, O my son.

64-65. Do not I know, O my son, that your mind is eagerly devoted to me ?"

After saying this to Śakra, the noble lady was overpowered by slumber when the sun reached the middle (of the sky). Placing her head over her knees and the tresses of her hair over her feet that noble lady went to sleep.

66. Everything that is below the navel is remembered as unclean. Hence, considering her to be unclean, he thought that to be the befitting occasion (for his own action).

67. Having considered the whole reason, this thought struck him that a defect was seen in the noble lady (giving him an opportunity) to destroy the child in the womb.

68-70. Then Vṛṣan (Indra) entered the belly of Diti through her vaginal passage. After entering, Indra saw the child of great prowess in the womb. He became afraid and so split that foetus, his own enemy. On being split by the thunderbolt of a hundred spikes, the foetus trembled again and again and squealed in a deep and awful note.

Śakra then spoke to the foetus :—"Do not cry," Do not cry (*Mā roda*).[1]

71. Indra split the foetus into seven parts and each of them into seven more parts by means of his thunderbolt. At that time Diti woke up.

72. Diti said thus—"He (the child in the womb) should not be killed. He should not be killed." Thereupon, Indra jumped out, out of deference to his mother's words.

73-74. With the palms joined in reverence along with the thunderbolt, Śakra spoke to Diti :—O noble lady, you were sleeping unclean with the tresses of your hair spreading over your feet. Seizing that opportunity I reached the foetus that was to be my slayer in the fight and split it into many parts. It behoves you to forgive me."

75. When that foetus became fruitless, Diti was extremely distressed. She thereupon spoke to the invincible thousand-eyed lord Indra in a pacifying note :—

76. "If it was due to my default that this foetus was rendered ineffective by you, it is not your fault, O lord of the Devas, O son of great strength.

77-78. There is no fault in killing an enemy. You need not be afraid, O lord. I wish that something pleasing (conducive to the happiness) is done. Otherwise whence is the felicity unto my child in the womb. Let there be seven abodes of my sons in the heaven. Let my sons traverse these seven *Vātaskandhas*[2] (pathways of wind).

79-81. They will be well known as Maruts. They will be seven groups of seven each ($7 \times 7 = 49$). The first *Skandha* should be known as being present on the earth, the second in the sun, the third should be known in the moon, the fourth in the group of luminaries, the fifth in the planets and the sixth in the zone of seven sages (the Great Bear), the seventh in

1. This popular etymology of *Marut* is emdorsed by other purāṇas also e.g. V.P. I. 21-39; Mt. P. 8.62.

2. This purāṇic classification of seven strata or levels of the higher atmosphere or space and the assignment of the Marut-gods to each is psuedo—scientific but is found in other purāṇas also.

Dhruva (Pole star). Let my sons traverse these seven *Vātaskandhas* on different occasions.

82-89. Let my sons be the lords of *Vātaskandhas* and traverse these paths. The first *Vātaskandha* is on the earth. It extends upto the clouds It is *Āvaha* (by name). Let my seven sons belonging to the first set traverse this first path.

The second *Vātaskandha* is above the clouds upto the sun. It is *Pravaha* by name. Let the second set of my sons traverse this second path.

The third *Vātaskandha* is above the sun and beneath the moon. It is remembered as *Udvaha*. Let the third set of my sons traverse this third path.

The fourth *Vātaskandha* is above the moon and beneath the stars. It is *Saṁvaha*. Let the fourth set of my sons, O lord, traverse the fourth path.

The fifth *Vātaskandha* is above the stars and it extends upto planets. It is called *Vivaha*. Let the fifth set of my sons traverse this path.

The sixth *Vātaskandha* is above planets and extends upto the seven sages. It is *Anuvaha*. Let the sixth set of my sons traverse this path.

The seventh *Vātaskandha* is above the sages. It extends upto the abode of Dhruva. The pole star is glorified as *Parivaha*. Let my sons stay there. Let my sons traverse all these paths at different occasions.

90-92. Let these be Maruts, that name having been given by you. Understand the names of my sons, O Śatakratu separately, as befitting their activities of that nature.

The first set of Maruts is as following:—1) Śakrajyoti 2) Satya 3) Satyajyoti 4) Citrajyoti 5) Jyotiṣmān 6) Sutapas 7) Caitya.

Understand the second group :

93-99. (Partially defective text) 1) Ṛtajit 2) Satyajit 3) Suṣeṇa 4) Senajit 5) Sutamitra 6) Amitra 7) Suramitra. This is the second group. Understand the third set : They are:— 1) Dhātṛ 2) Dhanada 3) Ugra 4) Bhīma 5) Varuṇa 6) Abhi-

yuktākṣika 7) Sāhvāya. Understand the third class mentioned by me :*

The fifth set is as follows:—1) Idṛk 2) Anyādṛk 3) Sarit 4) Druma 5) Vṛkṣaka 6) Mita 7) Samita.

The sixth class is as follows:— 1) Īdṛk 2) Puruṣa 3) Nānyadṛk 4) Samacetana 5) Sammita 6) Samavṛtti 7) Pratihartṛ.**

All other men and subjects performed Yajñas and eulogised. Thus these seven sets of seven Daityas-cum-Devas have been mentioned.

Thus the forty-nine Maruts are remembered by their names (?). They were enumerated by the two i.e. by Diti and Śakra.

100. After giving these names, Diti said to Indra, Let these brothers, my sons, traverse these *Vātaskandhas.*

101-102. Welfare unto you. Let my sons traverse (these paths) along with the Devas."

On hearing these words, the thousand-eyed Purandara spoke with palms joined in reverence—"O mother, let it be so. There is no doubt about this that everything will happen as spoken by you.

103. By becoming as said by you, these noble-souled bachelors (?) will be honoured by the world. Along with the Devas they will participate (have their share in the oblations) in the Yajñas.

104. Hence, these Maruts are Devas. All of them were excellent younger brothers of Indra. All those powerful and speedy sons of Diti should be known as immortal ones."

105. Those two, the son and the mother came to this agreement in the hermitage. They went to the heaven delighted. Śakra became freed of all worries and pains.

106. He who listens to the auspicious birth of the Maruts or he who reads this, shall attain victory in argument. He shall regain his lost soul.

* The fourth division of maruts is not enumerated.

** The names of the Maruts belonging to the seventh set are not mentioned.

CHAPTER SIX

Glorification of The Race of Danu

Sūta said :

1. The sons of Danu were great Asuras well known in their race. The most important among them was Vipracitti. They possessed unimaginable exploits and valour.

2. All of them were persons who had performed great penances and had obtained boons. They were truthful, aggressive against enemies and cruel. They were experts in the use of Māyā.

3. They possessed great strength and were swift in movement. They were engrossed in the study of the Vedas (*Brahmiṣṭha*) and maintained holy fires. Understand them even as they are being glorified in accordance with their prominence.

4-13. The following are glorified as the prominent members of the family of Danu :—Dvimūrdhan, Śambara, Śaṅkuratha, Vibhu (or lord), Śaṅkukarṇa, Vipāda, Gaviṣṭha, Dundubhi, Ayomukha, Maghavān, Kapila, Vāmana, Maya, Marīci, Asipā, Mahāmāyā, Āśiras, Bhṛśī, Vikṣobha, Suketu, Ketuvīrya, Śatāhvaya, Indrajit, Dvivida, Bhadra, Devajit, Ekacakra, Mahābāhu, the extremely powerful Tāraka, Vaiśvānara, Puloman, Prāpaṇa, Mahāśiras, Svarbhānu, Vṛṣaparvan, Puruṇḍa the great Asura, Dhṛtarāṣṭra, Sūrya, Candramas, Indratāpana, Sūkṣma, Nicandra, Cūrṇanābha, Mahāgiri, Asilomā, Sukeśa, Śaṭha, Mūlakodara, Jambha, Gaganamūrdhan, Kumbhamāna, Mahodaka, Pramada, Adma, Kupatha, Aśvagrīva, the valorous, Vaimṛga, Virūpākṣa, Supatha, Hala, Ahala, Akṣa, Hiraṇmaya, Śatagrīva, and Śambara (the second).

Śarabha and Śvalabha are remembered as the sun and the moon of Asuras. They are influential against the Suras as well.

The sons and grandsons and later descendants of these are endless. They cannot be numbered.

14. Thus the Asuras, Daityas and Dānavas have been recounted.

The Daityas are remembered as *Sutvats* (soma drinkers?) and the sons of Danu are remembered as *Asutvats* (non participants in drinking soma juice).

15-17. These are remembered as the followers of the family or those of the family of the sons of Danu.

The following are remembered as those of the family of the sons of Danu:—

Ekākṣa, Aśvaprabhāriṣṭa, Pralamba, Naraka, Indrabādhanakeśī, Puruṣa, Śeṣavān, Uru, Gariṣṭha, Gavākṣa, Tālaketu the valorous. They cannot be killed by human beings. They were born of the inter-alliance of the Daityas and the Dānavas. They are of terrible exploits.

18. The following fourteen* great Asuras are called Saiṁhikeyas. They were born of Siṁhikā as the sons of Vipracitti:—

19-20. Śala, Śalabha, Savya, Sivya, Ilvala, Namuci, Vātāpi, Supuñjika, Harakalpa, Kālanābha, Bhauma and Kanaka. Rāhu the suppressor of the sun and the moon is the eldest among them.

21. These sons of Siṁhikā were unapproachable (invincible) even to the Devas. Their family itself was very awful. All of them were cruel and slayers of the Brāhmaṇas.

22. The groups of Saiṁhikeyas are remembered as consisting of ten thousands. They were killed by the powerful Bhārgava (Paraśurāma) son of Jamadagni.

23. Prabhā was the daughter of Svarbhānu; Śacī was the daughter of Puloman; Upadānavī was the daughter of sada and Śarmiṣṭhā of Vṛṣaparvan.

24. Vaiśvānara had two daughters viz. Pulomā and Kālikā. Nahuṣa was the son of Prabhā and Jayanta the son of Śacī.

25. Śarmiṣṭhā gave birth to Pūru and Upadānavī to Duṣyanta. Vaiśvānara's daughters were these two viz. Pulomā and Kālakā.

26. Both these daughters had many children. They were the wives of Mārīca. Both of them had between them sixty thousand children. They were the leaders of the Dānavas.

The list in VV. 19-20 names only thirteen sons and not fourteen.

27. There were fourteen thousand more, those of the residents of Hiraṇyapura. Paulomas and Kālakeyas were Dānavas of great strength.

28-29. They could not be killed by the Devas. They were slain by Savyasācī (Arjuna). Six children, five sons and a daughter were born of Rambhā and Maya. They were very powerful. The sons were Māyāvin, Dundubhi, Mahiṣa, Kālika and Ajakarṇa. Mandodarī was the daughter.

30-31. Thus the creation of Daityas and Dānavas has been stated.

It is remembered that five very powerful sons were born of Anāyuṣā—Araru, Bala, Vṛtra, Vijvara and Vṛṣa.

The son of Araru, a cruel and great Asura named Dhundhu was killed in a cave by Kuvalāśva at the instance of Uttaṅka.

32-33. Nikumbha and Cakra-varman were the sons of Bala. Both of them were unrivalled in brilliance. They had great virility. Of these two the latter was Karṇa in his previous birth. Vijara had also two sons—Kālaka and Khara.

34. Vṛṣa had four sons of very cruel activities. They were Śrāddhāda, Yajñahā, Brahmahā and Paśuhā.

35-36. Anāyuṣā's sons have been recounted. Understand the sons of Vṛtra too. Very awful and powerful Rākṣasas named Bakas were born to Vṛtra who was fighting with Indra. A hundred thousand of them are remembered as the followers (servants) of Mahendra.

37-39. All of them were knowers of Brahman (Veda). They were gentle and devout (righteous). They had subtle forms. All of them moved about among the subjects in their subtle forms. They lived always enveloped in anger.*

Krodhā gave birth to unrivalled sons, very excellent in singing. They were ten in number. These Devagandharvas were

* *Krudhāvṛtāḥ* in the Bd. P. This is discordant with the list of their virtues. Vā.P. 68.36 reads *Sudhārmikāḥ* "extremely religious." This adjective is in consonance with the previous virtues in that line (39 b) and hence accept-table.

the sons of Krodhā. They were Siddha, Pūrṇa, Bahvī, Pūrṇāṁśa the vigorous, Brahmacārin, Śataguṇa Suparṇa the seventh, Viśvāvasu, Bhānu and Sucandra the tenth. Thus the sons of Krodhā have been recounted.

CHAPTER SEVEN

Different Dynasties Enumerated

Sūta said :—[1]

1-4. The Gandharvas and the Apsaras were the childern of Muni.[2] Know them (by their names). They are Bhīmasena, Ugrasena, Suparṇa, Varuṇa, Dhṛtarāṣṭra, Goman, Sūryavarcas, Patravān, Arkaparṇa, Prayuta, Bhīma and Citraratha who was wellknown as the conqueror of all and as one who had kept his senses under perfect control, Śāliśiras the thirteenth, Parjanya the fourteenth, Kali the fifteenth, and Nārada the sixteenth. Thus these divine Gandharvas, childern of Muni, have been recounted.

5-9. They had twenty-four splendid younger sisters named Apsaras:—viz. Aruṇā, Anapāyā, Vimanuṣyā, Varāmbarā, Miśrakeśī, Asiparṇinī, Alumbuṣā, Mārīcī, Śucikā, Vidyutparṇā, Tilottamā, Adrikā, Lakṣmaṇā, Kṣemā, the divine Rambhā, Manobhavā, Asitā, Subāhū, Supriyā, Subhujā, Puṇḍarīkā, Ajagandhā, Sudatī and Surasā. Her brothers—Subāhu, the celebrated Hāhā, Hūhū and Tumburu—these four are remembered as excellent Gandharvas. Thus these Gandharvas and Apsaras, the children of Muni have been named.

1. This chapter enumerates the prominent members of clans of Gandharvas, Apsaras, birds, serpents, Yakṣas, Rākṣasas, Piśācas, Yātudhānas and other species with super-natural powers.

2. VV. 1-29 enumerate the children of Muni, viz the clans of Gandharvas and the 14 groups of Apsaras with their sub-groups like *Laukika*, celestial, their kins and descendants. It is note-worthy that ten Apsaras were the expounders of Brahman and were *Pañca-cūḍas* (having five plaits of hair). Apsaras born of different gods are enumerated in VV 20-24.

10. The following are remembered as Laukikī Apsaras (i.e. Earthly Apsaras) viz. Haṁsā, Sarasvatī, Sūtā, Kamalā, Abhayā, Sumukhī, and Haṁsapadī.

11-12a. (There are nine more Gandharvas(?) Viz. Haṁsa, Jyotiṣṭama, Ācāra, Dāruṇa, Varūtha, Vareṇya, Vasuruci, Suruci the eighth among them and then Viśvāvasu.

12b-13. The extremely fortunate Riṣṭā who had been honoured by the Devas and the sages, gave birth to three (daughters) Viz. Arūpā, Subhagā and Bhāsī.

Manuvantī and Sukeśī were the splendid daughters of Tumbaru.

14-15. One should know that these ten (celestial Damsels) are Pañca-cūḍas(having five plaits of hair).

They are Menakā, Sahajanyā, Parṇinī, Puñjikastalā, Kṛtasthalā, Ghṛtācī, Viśvācī, Pūrvacitti who is wellknown as Pramlocā and Anumlocā. They are thus ten.

16. Urvaśī is remembered as the eleventh. She had been born of Nārāyaṇa who has neither a beginning nor an end. Her limbs are free from blemishes (i.e. extremely beautiful) befitting a noble family.

17. Menakā the daughter of Meṇā was born as a beautiful woman in every limb. All these are remembered as expounders of Brahman and extremely fortunate.

18-20a. The meritorious groups of Apsaras are wellknown to be fourteen viz.—Āhṛtis, Śobhavatīs, Vegavatīs, Ūrjās, Yuvatīs, Sruks, Kurus, Barhīs, Amṛtās, Mudās, Mṛgus, Ruks, Bhīrus and Śobhayantīs.

20b-24. The Āhṛtis are the mental daughters of Brahmā. The Śobhavatīs are the daughters of Maruts. The Vegavatīs are the daughters of Riṣṭā. The Ūrjās are born of Agni (fire-god). The Yuvatīs are born of rays of the sun. They are very splendid. The auspicious Kurus are born along with the rays of the moon. The (Apsaras) named Śruks were born of Yajña (sacrifice). The Barhis were born of Kuśavatī. The Apsaras born of Amṛta and (therefore) they are remembered as Amṛtās. The Apsaras named Mudās were born of Vāyu (wind). The Mṛgus were born of the earth. The

Apsaras named Ruks were born of the lightning. The Bhīrus are the daughters of Mṛtyu. The Śobhayantīs (were the daughters) of Kāma. The fourteen groups (of Apsaras) have been recounted.

25. These brilliant groups of Apsaras numbering many thousands are the wives and mothers of the Devas, and the sages.

26-29. (Text partially defective.) All these Apsaras are equally fragrant and free from excitement (*Niṣpandāḥ*—Steady). Except Hara, everyone from among the Devas and the sages had contacts with them on account of Kāma (God of love), since they were common to all.* Parvata and Nārada were born of them. But since they were born of divine sages, Parvata and Nārada are included among sages. A third is also remembered as younger to them viz. Arundhatī.

Aruṇa and Garuḍa were the sons of Vinatā.

30. The (vedic) metres are those beginning with Gāyatrī. The birds are born of Suparṇa (Garuḍa)

31-37. Kadru gave birth to thousand serpents[1] who support the earth. They have many hoods. They are noble-souled and they are able to traverse through the sky. Since they are innumerable (all the names are not mentioned here). Learn the names of the most important among them.

The most important among the serpents are Śeṣa, Vāsuki and Takṣaka. (The other important serpents are) Akarṇa, Hastikarṇa, Piñjara, Āryaka, Airāvata, Mahāpadma, Kambala,

* For Bd.P. text V.26b and 27a. Vā. P. 69-63 reads:

Samprayoge tu kāntena mādyanti madirāṁ vinā /
Tāsāṁ āpyāyate sparśād ānandaśca vivardhate //

When contacted by (their) lover, they become inebriated and inflamed with passion without (embibing) spirituous liquor. |By their very touch one feels satisfaction and the joy enhances.

30b is obscure. For : *Vyavahāryāṇi sarvāṇi ṛju-sannihitāni ca* but Vā.P. 69.67 reads:—*Havyavāhāni sarvāṇi dikṣu sannihitāni ca.* "Fires are deposited in all quarters."

1. VV. 31-37 enumerate the children of Kadru viz. serpents.

Aśvatara, Elāpatra, Śaṅkha, Karkoṭaka, Dhanañjaya, Mahākarṇa, Mahānīla, Dhṛtarāṣṭra, Balāhaka, Karavīra, Puṣpadaṁṣṭra, Sumukha, Durmukha, Sūnāmukha, Dadhimukha, Kāliya, Alipiṇḍaka, Kapila, Ambarīṣa, Akrūra, Kapitthaka, Prahrāda born of Brahman Gandharva, Maṇiṣṭhaka, Nahuṣa, Kararoman and Maṇi. These and others too, (sons of Kadru have been recounted.) Understand the sons of Khaśā.

38. Khaśā gave birth to two deformed sons of very rough modes of life; the elder was born at dusk and the younger at dawn.[1]

39-42. Khaśā gave birth to the elder son with the following characteristics :—One of his ears was very red. He had four arms and four legs. He was faltering and unsteady while walking, swaying on either side (? *Dvidhāgatim*). He had hair all over his body. His limbs were stout. His nose was splendid. He had a large belly. His head was very clean. He had large ears. His hair appeared like Muñja grass. He had great strength. His mouth was small but the tongue was long. He had many curved fang-like teeth. His chin was large. His eyes and feet were reddish tawny in colour. He had thick eyebrows and a large nose. He was mysteriously secretive (Guhyaka). His neck had a bluish tinge. His feet were long and his face was big. Khaśā gave birth to such an extremely terrible son.

43-47. Khaśa gave birth to his younger brother, her second son, at the close of (the night) at dawn. He had three heads, three feet and three hands. His eyes were black. His hair stood upright (on his head). His moustache was green in colour. His body was as hard as rock. He had long hands. His voice was loud. His mouth (appeared like a groove) cut up to the ears. He had a strong and big (protruding) nose. His lips were thick. He had eight curved fang-like teeth. His face was irregular in shape. He was spike-eared. His round eyes were tawny in colour. His hair was matted. He had twin globular (masses of flesh). His shoulders were big and broad. His chest

1. VV. 38-72 describe how the clans of Yakṣas and Rākṣasas came into being from Khaśā.

(too) was broad. The ridge of his nose was large. His belly was thin. His neck was not stout. It was red in colour. His penis and scrotum remained hanging down. She gave birth to such a younger son.

48. Immediately after their birth, they increased in size. All their limbs became efficient in their respective functions.

49. With their limbs grown in size and power immediately after their birth, they began to drag their mother. The elder one of the two was very cruel and he pulled his mother.

50. He said—"O mother, we are tormented due to hunger. In order to save ourselves we shall devour you". But the younger one attempted to forbid him.

51. Seizing him (i.e. the elder one) with his pair of hands, he spoke to (his brother in front of) his mother—"Indeed you are the person to render service to your ancestors and preserve their welfare. Protect (at least) your own mother."

52. At that very instant, their father appeared before them. On seeing both these (children) of deformed features, he spoke to Khaśā.

53. On seeing their father the two sons became frightened and became one. By means of their Māyā, they became merged into the limbs of their mother.

54. Then the sage said to his wife—"What is it that you have been told by these two boys? Report to me everything factually. This is your own transgression.

55. A son or a daughter will be like the mother,* at the time of their birth. A son will have the same (character and habit) as his mother.

56-58. Indeed water will have the same colour as the ground (on which it flows). Due to the defect in the conduct of the mothers, as well as due to their qualities, forms and features, the children are extremely influenced. But all the children become different from one another on account of their own renown."

* Vā.P. 69. reads : *Mātulaṁ bhajate putraḥ, Pitṛn bhajati kanyakā*. "The son takes after his maternal uncle while the daughter does so after the father."

After addressing Khaśā like this, that incomparable holy lord gently called his sons and accorded names unto them.

Then Khaśā told him everything that had been committed by them both in regard to her.

59. He gave them those names the root meaning of which befitted their activities as reported by their mother, and as inferred by him independently.

60. The elder one had said "O mother, we shall eat (you)." (The root *Yakṣ*) is used in the sense of chewing and eating. Hence he became Yakṣa.

61-62a. The root *Rakṣ* is understood to mean "to protect". Since your other son said "Protect this mother of yours" he will be known by the name Rākṣasa.[1]

62b-64. After observing such a peculiar action on their part towards their mother and after understanding the (inevitable) future affair (? the sage fixed these names).

The sage of cultured intellect was surprised on seeing both of them hungry. The husband of Khaśā assigned blood and suet as their diet.

On seeing them hungry the father bestowed this boon on them.

65-67. "Due to the touch of your hands, currents of blood shall wholly become blood, flesh or fat as you desire to eat.

You shall have your meals, sports and pastimes during the night. Your prey shall be Brāhmaṇas, Devas etc. You shall be very powerful during the night, but very weak during the day time.

Protect this mother of yours. This is the Dharma recommended unto you."

After saying this to his sons Kaśyapa vanished there itself.

68. After their father had departed, those two cruel (brothers) who are terrible by nature indulged in all kinds of adverse activities. They were ungrateful and they harassed all living creatures.

1. Etymology of Yakṣa and Rākṣasa.

69. They were extremely powerful and had great inherent vitality. They had huge bodies and were unassailable. They were conversant with Māyā (power of illusion or witchcraft). They could be invisible. Both of them could vanish even as they were moving about.

70. Both of them could assume any form they desired. They were terrible by nature and free from all ailments. They roamed about with all sorts of activities befitting their forms and features. They harassed everyone.

71-72. They were eager to swallow Devas, sages, Pitṛs (manes), Gandharvas, Kinnaras, Piśācas (vampires), human beings, serpents, birds and animals. They used to roam about during the night. They watched even the followers of Indra becoming excited.*

73-76. (Defective Text) Once that Rākṣasa[1] (i.e. the younger one of the two brothers) was moving about desirous of getting some food to eat, he followed his prey by means of their sound. He was moving about like a lord during the midnight. Two Piśācas (vampires, goblins, fiends) named Aja and Śaṇḍa came across him. They were the sons of Kapi. They had great virility and strength. They were like white gourds (in shape). They were the ancestors (of all goblins). Their round eyes were tawny in colour. They were terrific. Their hairs stood upright. They were accompanied by their daughters. They wanted to find a (suitable) husband for them. Both the girls could assume any form they desired. The Piśācas accompanied by their daughters were hungry. They wanted to eat the Rākṣasa.

77-79. They saw in front of them the Rākṣasa who could assume any form that he desired. All of them looked at one another. Each wanted to seize the other. The fathers (i.e. the Piśācas) said to their daughters, "He is faltering at every step. Catch hold of him alive and bring him here soon."

* Vā.P. 69.111 states that Indra gave them boon of not killing and kept them.

1. VV. 73-101 describe the marital relation between Piśācas and Rākṣasas and their progeny out of 8 forms of marriage. Paiśāca is the lowest form.

Thereupon the girls chased him and caught hold of him. He was held firmly by the hands and brought in front of their fathers.

80-82. On seeing the Rākṣasa seized (and brought near) by their daughters, the Piśācas asked him—"(Who are you ?) To whom do you belong ?" And he told them everything.

On hearing the activities and the lineage of that Rākṣasa, Aja and Śaṇḍa handed over their daughters to him. Being pleased with his activities, they gave him their daughters (in marriage).

83-84. Even as the girls were crying, the Rākṣasa married them in accordance with the marital rites called Paiśāca (pertaining to the Piśācas).

Aja and Śaṇḍa then proclaimed the assets and riches of their daughters.

Śaṇḍa spoke (first)—"This splendid girl who is conducive to your welfare is Brahmadhanā (having Brāhmaṇas as her wealth ?) by name. Brāhmaṇas constitute her greatest (staple) diet."

85. Aja then announced the assets (of his daughter). "This girl with the insects clinging to all the limbs like hair is Jantudhanā by name. She is capable of seizing the riches of all creatures."

86. The girl who was called Jantudhanā had profuse growth of hair all over her body. She was capable of producing a great roar. She gave birth to a girl Yātudhānā.

87. The girl who was called Brahmadhanā was red in colour. She was bereft of hair. She too was capable of producing a great roar. She gave birth to Brahmadhanas (or Brahmadhanā).

88. Thus the two daughters of Piśācas gave birth to children. Know them as I recount their creation of progeny.

89-90. Yātudhānā had these ten Rākṣasas as her sons viz. Heti, Praheti, Ugra, Pauruṣeya, Vadha, Vidyutsphūrja,* Vāta, Āya, Vyāghra and Sūrya (? Sarpa in verse 97).

* Vidyut and Sphūrja are given as separate persons in verse 95 below. But then the number of Yātudhānā's sons becomes eleven and *not* ten.

Know that Mālyavān and Sumālī were the sons of Praheti.

91. Another son of Praheti was very prosperous. He was wellknown by the name Puloman. Another son was the extremely fierce demon Madhu and Lavaṇa was his son.

92. He was endowed with great yogic power. He devoutly worshipped Mahādeva.

Ugra's son was valorous and well known by the name Vajrahan.

93-94. Pauruṣeya had five very powerful sons who were cannibals (man-eaters) namely Krūra, Vikṛta, Rudhirāda, Medāśa and Vapāśa. They have thus been recounted with their names. Vadha had two sons of vicious activities viz. Vighna and Śamana.

95. Vidyut's son was a Rākṣasa of vicious activities and was called Rasana. Nikumbha a Brahmarākṣasa was born of the wife of Spūrja.

96. Virodha was the son of Vāta and Janāntaka was the son of Āya. Nirānanda was the son of Vyāghra. He caused abstacles in sacrifices.

97. Cruel serpents and Rākṣasas were born in the family of Sarpa (mentioned as Sūrya in V. 90). Yātudhānas have been narrated in full. Now understand the Brahmadhānas.

98. The sons of Brahmadhanā were nine viz. Yajñāpeta, Dhṛti, Kṣema, Brahmāpeta, Yajñahan, Śvāta, Ambuka, Keli and Sarpa.

99-100. The following were the sisters of these Brahmadhānās. They are terrible Brahmarākṣasīs viz.—Raktakarṇī, Mahājihvā, Kṣamā and Iṣṭāpahāriṇī.

The Brahmarākṣasas were born on the earth in the family of these (Brahmarākṣasīs).

Thus the Rākṣasas have been recounted in full. Now know the descendants of Yakṣa.[1]

101-104. Yakṣa loved Kratusthalā, one of the ten Apsaras of the class called Pañcacūḍas.* He was desirous of

1. VV. 101-131 describe the progeny of Semi-divine clans Yakṣas, Puṇyajanas, Guhyakas.

* *Vide* V. 15 above.

getting her. Pondering over the means thereof, he searched all the celestial gardens viz.—Vaibhrāja Surabhi, Caitraratha, Viśoka, Sumana and Nandana the most excellent grove. His desire and longing having been whetted he searched many beautiful and fascinating spots. Ultimately he saw her in Nandana seated amidst the other Apsaras.

In spite of his ponderings and anxious worries for acquiring her, he could not find a proper means for the same. In his form and features he was defiled (ugly), spoilt and corrupt in his activities.

105. He thought thus—"All living beings resent me because I am noxious and hurtful. Hence, how shall I acquire that lady of fascinating limbs ?"

106-107. He hit upon a plan. Having found a means, he hastened to put it into practice. He assumed the form of Vasuruci, the Gandharva. Then that Guhyaka (i.e. Yakṣa) seized Kratusthalā from the midst of the Apsaras. Thinking that he was Vasuruci, she heartily and willingly accompanied him.

108-109. Even as he was being watched by the groups of Apsaras he clasped her closely and had sexual intercourse with her for the sake of a son. Although he was being observed (by them) he did not hesitate, because he was eager to obtain the celestial damsel. Thereupon a son was immediately born. He had all the limbs and sense-organs in full-fledged form.

110. He increased in size immediately in height as well as girth. He shone by means of his brilliance. "I am Nābhi(?) and I am a king," he said and saluted his father.

111. The father said to him in reply, "You are Rajatanābha." A son is born resembling his mother in forms and features and his father in vigour and strength.

112-113. As soon as the child was born, the Yakṣa assumed his form. Yakṣas and Rākṣasas, even when they are in disguise, resume their original form while asleep, when they are angry, frightened or extremely delighted. Then the Guhyaka smilingly said thus to the Apsaras.

114-117. "O lady of excellent face, welfare unto you. Come to my house alongwith your son." After saying this, the

Yakṣa suddenly resumed his own form. On seeing it, all the Apsaras became bewildered and fled together. As she (i.e. Kratusthalā) was going on, the son followed her consoling her by means of gentle words. He took her to the midst of Gandharvas and the Apsaras and returned. On observing that she was the origin of species of Yakṣas, the groups of Apsaras said to Kratusthalā—"You are the mother of Yakṣas." Thereafter, the Yakṣa went to his own abode accompanied by his son.

118. The holy fig tree well known by the name Rohiṇa is the place where Guhyakas lie down. It is remembered that the residence of the Yakṣas is on the Nyagrodha (Holy fig tree) named Rohiṇa.

119-120. The Yakṣa Rajatanābha is the grandfather (i.e. Ancestor) of the Guhyakas.

He married Maṇivarā, the gentle daughter of blameless limbs, of Anuhrāda, a Daitya (demon). Maṇivara, with perfect control over his sense-organs, was born of her. She gave birth to Maṇibhadra who was equal to Indra in exploits and valour.

121. The two splendid sisters named Puṇyajanī and Devajanī, the daughters of Kratusthalā became their wives.

122-126. The splendid lady Puṇyajanī gave birth to twentyfour sons of Maṇibhadra viz. Siddhārtha, Sūryatejas, Sumana, Nandana, Maṇḍūka, Rucaka, Maṇimān, Vasu, Sarvānubhūta, Śaṅkha, Piṅgākṣa, Bhīru, Asoma, Dūrasoma, Padma, Candraprabha, Meghavarṇa, Subhadra, Pradyota, Mahādyuti, Dyutimān, Ketumān, Darśanīya. and Sudarśana. These twentyfour sons were born to Puṇyajanī. Born as the sons of Maṇibhadra, all of them had meritorious characteristics. The splendid Yakṣas and Puṇyajanas are their sons and grandsons.

127-132a. The splendid lady Devajanī gave birth to Maṇivara's sons viz. Pūrṇabhadra, Haimavān, Maṇimantra, Vivardhana, Kusu, Cara, Piśaṅga, Sthūlakarṇa, Mahāmuda, Śveta, Vimala, Puṣpadanta, Jayāvaha, Padmavarṇa Sucandra, Pakṣa, Bālaka, Kumudākṣa, Sukamala, Vardhamāna, Hita, Padmanābha, Sugandha, Suvīra, Vijaya, Kṛta, Pūrṇamāsa, Hiraṇyākṣa, Sāraṇa and Mānasa.

These Yakṣas, the sons of Maṇivara are remembered as Guhyakas. They have fascinating forms and features. They are exquisitely dressed. They wear garlands. They have pleasing appearance. Their sons and grandsons are in hundreds and thousands.

132b-136. Khaśā had other sons too, the Rākṣasas who could assume forms as they pleased. Those who are important among them are being described. Listen to their names.[1] They are:—Lālāvi, Krathana, Bhīma, Sumālin, Madhu Visphūrjana, Bṛhajjihva, Mātaṅga, Dhūmrita, Candrārkabhīkara Budhna, Kapiloman, Prahāsaka, Pīḍāpara, Trinābha, the night-walker Vakrākṣa, Triśiras, Śatadaṁṣṭra, Tuṇḍakośa the Rākṣasa, Aśva, Akampana and Durmukha the night-wanderer. Thus these excellent Rākṣasas are valorous. They constitute the Gaṇas of Śiva.

137-139. They can traverse all the worlds. Their procedure is like that of the Devas. She had other children also viz seven daughters. Listen (to their names) in order viz. Ālambā, Utkacā, Utkṛṣṭā, Nirṛtā, Kapilā, Śivā and the extremely fortunate Keśinī. These are remembered as the seven sisters who created progeny from whom Gaṇas were evolved. It was from them that group of Rākṣasas was born—Rākṣasas who were ferocious in battle and destroyers of the congregations of people, as well as the splendid groups of Rākṣasas.

140-146. The group (of Rākṣasas) called Ālambeya is ferocious and cruel. Similarly, the group Autkaceya (is also cruel). The groups Autkārṣṭeya and Śaiveya are the most excellent groups of Rākṣasas. Similarly, the group named Nairṛta had been procreated by a servant of Tryambaka, the most excellent leader of Gaṇas. The Nairṛtas are Deva-Rākṣasas. They are valorous and richly endowed with heroism. Their leader is one who is endued with Yogic power, well reputed by the name Virūpaka. They are haughty and noble-souled and

1. VV. 132-151 enumerate the leading figures in Rākṣasa clans such as Ālambeya, Kāpileyas and others (born from Khaśā's daughters). Some clans are followers of god Śiva.

they form hundreds of groups and armies. Generally these (Nairṛtas) follow Śaṅkara the lord of the Universe.

The groups of Daitya-Rākṣasas called Kāpileyas have been procreated by the noble-souled king of Daityas (named) Kumbha. They have huge bodies. They are endowed with valour, vigour, enormous strength and exploit. Another group of Rākṣasas (named) Yakṣarākṣasas have been procreated by Kapila a powerful Yakṣa in Keśinī.

147-148. There was an insignificant Rākṣasī (demoness) named Nīlā. She was the daughter of Keśinī. The numerous Rākṣasas well known as Nailas have been procreated by Surasika (A person of excellent taste) belonging to the group Ālambeya. They are unconquerable and are of terrible exploits. They have divine and earthly forms and features. They roam about the entire earth.

149-151. Since their creation is multitudinous, it cannot be detailed (completely). The Rākṣasī (demoness) named Vikacā was the daughter of Nīlā. Her sons, the Vikacas, have great inherent strength and valour. They have been procreated by Virūpaka the Nairṛta here. The subjects so procreated were very terrible. Listen to their names in the proper order. They are very terrible on account of their curved fangs. They are hideous with large ears and big bellies.

152-156. Their group names are Hārakas, Bhīṣakas, Klāmakas, Reravākas, Piśācas, Vāhakas, Trāsakas and others. These are Bhūmi-Rākṣasas (earthly demons). They are slow-witted but harsh and tough in their exploits. They assume different sizes and shapes on different occasions. They roam about in places hitherto never seen. Such of them as have excellent strength and inherent vitality are remembered as Khecaras but they traverse the sky only to a very limited extent. They merely aim at flying. This universe is pervaded by hundreds and thousands of these Bhūmi-Rākṣasas and all sorts of insignificant Rākṣasa hordes. Different regions are occupied all round by different kinds of Rākṣasas.

Briefly mentioned, there were eight Rākṣasa mothers.

157-158. Their eight clans have been described in the proper order. Certain clans are called *Bhadrakas* (gentle) caused by the outcome of ignorant ones. They are hundreds and

thousands in number. They have Pūtanā as their common mother (?). They are terrifying unto all living beings.

159-161. The *Grahas* are the cause of the death of children in the human world. They are Skandagraha viz. Hāsyas, Āpakas, Trāsakas and others.

Those (varieties of insignificant Rākṣasas) should be known as Kaumāras. They stay in the abodes of children. There are groups of deceitful (*Māyikas*) varieties of Skandagrahas. There are Lokavināyaka (those who create obstacles to the worlds), goblins named Pūtanās. Thus thousands of groups roam about on this earth.

162-163. Yakṣas (are of two kinds) : those named Puṇyajanas and those who are remembered as Pūrṇabhadras.

The king of Alakā became the overlord of Yakṣas, Rākṣasas, all the Nairṛtas and those who were called Paulastyas and Agastis.

The Yakṣas drink and devour the blood, suet and flesh of human beings by means of their eyes.

164-166.[1] The Rākṣasas (drink blood etc.) by entering (the bodies of victims). The Piśācas (drink blood etc) by means of squeezing and harassing (victims).

Speaking succinctly, Daivatas (i.e. Devas) are equipped richly with all characteristics.[2] They are brilliant, powerful and masterly. They can assume any form they desire. They cannot be assailed. They are valorous. They are bowed to by all the worlds. They are subtle, vigorous, and pure. They bestow boons. They partake of Yajñas. These foregoing characteristics pertain to the Devas as well as the Asuras.

167. It is remembered that the Gandharvas and the Apsaras are inferior to the Devas by threefourths (of their qualities,

1. VV. 152-166 enumerate the different clans of Bhūmi-Rākṣasas and of Kaumāra *Grahas*.

2. VV. 166-170 describe the gradations (in descending order) of the divine and semi-divine beings.

(i) Devas and Asuras.
(ii) Gandharvas and Apsaras.
(iii) Guhyakas (Yakṣas) and Rākṣasas.
(iv) Piśācas.

strength etc.). The Guhyakas are inferior to the Gandharvas by three-fourths (of their qualities etc).

168-169. The Piśācas are inferior to the Rākṣasas in affluence and power three times (?) (powers, affluences to one-third of Rākṣasa).

In the same manner (the different species of living beings) are inferior to one another by three-fourths in regard to wealth, beauty of form, span of life, physical power, virtue, affluence and mastery, intelligence, power of penance, learning and exploits.

170. These four species beginning with the Gandharvas and ending with the Piśācas belong to the species of the Devas.

Welfare unto you. Hereafter, listen to the progeny belonging to the family of Krodhavaśā.

171. Krodhā gave birth to twelve daughters born of her own bosom. They became the wives of Pulaha. Understand them through their names.[1]

172-173a. They were Mṛgī, Mṛgamandā, Haribhadrā Irāvatī, Bhūtā, Kapiśā, Daṁṣṭrā, Ṛṣā, Tiryā, Śvetā, Saramā, and Surasā. They were all well renowned.

173b-174a. The sons of Mṛgī were the species of deer and antelopes such as Hariṇas, Mṛgas, Śaśas (rabbits), Nyaṅkus Śarabhas, Rurus and Pṛṣatas (spotted antilopes).

174b-179. The following were born as sons of Mṛgamandā viz. Ṛkṣas (bears), Gavayas (a kind of oxen), buffaloes, camels, boars, rhinoceros and Gauramukhas (species of buffaloes).

The following were the sons of Hari (i.e. Haribhadrā) viz. various varieties of monkey such as Haris, Golāṅgūlas, Vānaras, Kinnaras, Māyus and Kimpuruṣas, the hyaenes, the lions, the tigers, the dark blue-coloured oxen, the Dvīpins, Pythons, crocodiles, cats, mice, frogs, mongooses and Valkakas(?) found in forests.

1. VV. 171-179 describe the creation of the animal-world through the daughters of Krodhā.

The splendid lady gave birth to these sons of Pulaha viz. the first Haṁsa (swan), Raṇacandra, Śatamukha, Darīmukha, Harita, Harivarman the terrible and one with splendid characteristics, Prathita, Mathita, Hariṇa and Lāṅgali.

180-181. Ten heroic leading monkeys were born to Śvetā viz. Urdhvadṛṣṭi, Kṛtāhāra, Suvrata, Vinata, Budha, Pārijāta, Sujāta, Haridāsa, Guṇākara and the powerful Kṣemamūrti. All of them were kings.

182-183. Their sons and grandsons were very powerful and irresistible. They could not be conquered in battle by the Devas, Dānavas, human beings, Yakṣas, Bhūtas (goblins), Piśācas (ghosts), Rākṣasas and good (powerful) serpents. Their death is not brought about by means of fire, weapons poison or other means.

184. Their movement is not obstructed on the earth, sky, Pātāla (Netherworlds), water or in the wind. All of them are indestructible.

185-188.[1] The numbers of the quick and mighty monkeys are many. (Some of them) are ten thousand crores in number. Others are thousand *Arbudas** in number and others thousands of Mahāpadmas (A very high number) and hundreds of Mahāpadmas. Some are ten *Arbudas* in number; others are hundred thousand crores. Others thousands of *Niyutas* (Ten thousand crores), others are *Nikharvas***, others ten crores of *Arbudas*. Others sixty crores in number, others a hundred thousand *Arbudas*, others a hundred crores; others ten Padmas*** and still others nine *Mahāpadmas* in number. These monkeys belonged to very noble families.

189-193. All of them are brilliant, brave and powerful. They can assume any form they desire. They have divine ornaments and dresses. They are devotees of Brahman. They maintain sacrificial fires; they perform all kinds of Yajñas,

1. VV. 185-273 give again the special treatment of Vānaras (monkeys) in 319-323. It shows the influence of Rāmāyaṇa as the history of Vāli and Sugrīva is narrated succinctly here.

* Arbuda—One hundred millions.

** Nikharva—One thousand millions.

*** Padma—One thousand billions.

and distribute hundreds and thousands by way of monetary gifts (and sacrificial fees). They are embellished with crowns, earings, necklaces and upper arm bracelets. They are scholars in the Vedas and Vedāṅgas. They are experts in the science of polity, in discharging missiles and withdrawing them or in the activity of killing. They have preference for divine Mantras, they are honoured on account of divine *Mantras*; they are efficient, powerful and heroic. They strike by means of all kinds of weapons. They are gentle, they can assume divine forms and are devoid of old age and death. There are ten thousand families of such noble-souled monkeys.

194-195. Abodes were made for them by Viśvakarman himself in the mountains and caves on the four sides of mounts Meru, Hemakūṭa, Himālaya, the Nīla mountain, the Śveta mountain, the Niṣadha mountain and the Gandhamādana mountain—well in all the seven continents.

196-200. They are bedecked (endowed with) cities of various sizes and shapes. They are equally charming during all the seasons. There are gardens and parks all round. In the grounds of their abodes and in their couches exudes pleasing fragrance of flowers. They have different kinds of unguents and divine embellishments. They are bedecked in all kinds of jewels and have mental (and spiritual) achievements. Those monkeys embellished in divine ornaments (enjoy life) drinking honey and wine in the company of she-monkeys. Their liquor was accompanied by nectarine diet too. They are full of activities. They rise in power like the community of gods in the heaven. Indeed, they are the sons of important Devas and Gandharvas. They indulge in happiness and pleasure. They are righteous. They are excessively proud on account of their boons. They are experts in war. They are very powerful.

201. Among all animals they have no mean or insignificant position. They are devotedly attached to the Devas and Brāhmaṇas. They never become pale and faded. They are truthful. They speak volubly on many matters.

202-204. Those who are endued with forbearance and those who strictly adhere to established custom, usage and conduct of life speak with restriction. They have been created by Brahmā himself to be an ornament unto the forests.

This incarnation of monkeys is the cause of devotion in all the worlds; it is virtuous in regard to Rāma's affiairs; it destroys all sins.

It is meritorious and conducive to wealth and fame. It is fascinating and it brings about happiness. I shalt glorify the same. Listen to it with alertness and attention.

205-206. A powerful son named Vyāghra was born to ūrdhva-dṛṣṭi. Vyāghra had five brothers and five sisters. The sisters were given in marriage by the brothers to the monkeys who were purified in mind and who were suitable to them. He found befitting wives for his brothers as well.

207-208. Śarabha, well renowned in the worlds, was born as the son of Vyāghra. Śarabha's brothers were also great scholars. They were honoured for their vigour and vitality. They were kings of monkeys. They were well-established in all righteous activities. Śarabha's son named Śuka was very strong and intelligent.

209-210. His son too, named Ṛkṣa, born of the belly (womb) of Vyāghrī was very powerful. He was an unassailable emperor. He was the leader of the herds of all monkeys. He had great splendour. He was a persistent slayer of enemies. He was a master of the technique of wielding all sorts of missiles.

211-212. Viraja, the Prajāpati, handed over (in marriage his gold-bedecked daughter endowed with many good qualities to him (i.e. Ṛkṣa) because he was such a specially gifted one. Ṛkṣa the leader of the herds of monkeys married her.

213. That girl of charming smiles was very beautiful to behold. She had limbs free from blemish. On seeing that girl of pleasing appearance Mahendra began to love her.

214. Vāli of great valour and manliness was born as her son due to her union with Mahendra. He was as valiant as Mahendra himself.

215. Similarly, the sun-god too begot of her in secret his son, a part of himself. He was Sugrīva the leader of the herds of monkeys.

216. On seeing both the sons endowed with strength, beauty of form and glorious splendour, Ṛkṣa, the leader of the herds of all the monkeys, had a great deal of delight.

217-219. He crowned his eldest son Vāli who had golden garlands (necklaces). Crowned thus and followed by Sugrīva, Vāli administered the kingdom like the lord of Devas in the heaven.

Suṣeṇa's daughter named Tārā was the wife of that noble-souled (Vāli). She was highly intelligent and her face resembled the lord of stars (i.e. the moon). She gave birth to a son Aṅgada who had golden *Aṅgadas* (ornaments of the upper arm).

220. A son of terrible exploits was born to Aṅgada in the eldest daughter of Mainda. His name was Dhruva. He earned great renown.

221. Rumā the splendid daughter of Panasa was the wife of Sugrīva. Three sons of great renown were born to him.

222. After finding out very beautiful wives for them the powerful Sugrīva stayed beside Vālī along with his monkey followers.

223-227. The fierce (Sugrīva) stayed with his brother for many years like a Deva (a god).

Kesarī married the daughter of Kuñjarā named Añjanā. That lady of great purity and good fortune went to a park named Puṁsavana. Vāyu (the wind-god) made advances to the lady who was proud of her youth. Hanumān was born of her by her union with Vāyu the (source of) life into the entire universe. The sons of Kesarī were well known here as well as in the heaven.

The eldest among them all was Hanumān. Matimān is remembered as the son after him. Others were Śrutimān Ketumān and the intelligent Dhṛtimān. All the brothers of Hanumān were well established along with suitable and befitting wives. The sons were thus established by their father. They were blessed with sons and grandsons.

228-230. Hanumān was a Brahmacārin (observer of the vow of celibacy). He was not joined in wedlock with any woman. He was like another Garuḍa in speed and extensive expedition.

Nala the powerful and unconquerable son of Agni was born of the wife of Kanakabindu. He was a leader of monkeys.

There are other powerful monkeys of great fortune and grandeur. Of them the most important leaders of the leading monkeys should be known.

231-237. They are Tāra, Kusuma, Panasa, Gandhamādana, Rūpaśrī, Vibhava, Gavaya, Vikaṭa, Sara, Suṣeṇa, Sudhanu, Subandhu, Śatadundubhi, Vikaca, Kapila, Raudra, Pāriyātra, Prabhañjana, Kuñjara, Śarabha, Daṁṣṭrin, Kālamūrti, Mahāsukha, Nanda, Kandarasena, Nala, Vāruṇi, Cirava, Karava, Tāmra, Citrayodhin, Rathītara, Bhīma, Śatabali, Kālacakra, Anala, Nala, Yakṣāsya, Gahana, Dhūmra, Pañcaratha, Pārijāta, Mahādīpta, Sutapas, Balasāgara, Śrutāyus, Vijayākāṅkṣin, Gurusevin, Yathārthaka, Dharmacetas Suhotra, Śālihotra, Sarpaga, Puṇḍra, Avaragātra, Cārurūpa, and Śatrujit.

238-244. (The following also are very important monkeys) viz. Vikaṭa, Kavaṭa, Mainda, Bindukāra, Asurāntaka, Mantrin, Bhīmaratha, Saṅga, Vibhrānta, Cāruhāsavān, Kṣaṇakṣaṇamitāhāra, Dṛḍhabhakti, Pramardana, Jājali, Pañcamukuṭa, Balabandhu, Samāhita, Payaḥkīrti, Śubha, Kṣetra, Binduketu, Sahasrapāt, Navākṣa, Harinetra, Jīmūta, Balāhaka, Gaja, Gavayanāman, Subāhu, Guṇākara, Vīrabāhu, Kṛtin, Kunda, Kṛtakṛtya, Śubhekṣaṇa, Dvivida, Kumuda, Bhāsa, Sumukha, Suruvu, Vṛka, Vikaṭa, Kavaka, Javasena, Vṛṣākṛti, Gavākṣa, Naradeva, Suketu, Vimalānana, Sahasvāra, Śubhakṣetra, Puṣpadhvaṁsa, Vilohita, Navacandra, Bahuguṇa, Saptahotra, Marīcimān, Godhāman, Dhaneśa, Golāṅgūla and Netravān.

245. Thus these monkeys have been enumerated in view of their real importance. Since the names are many, they cannot be described in full.

246-247a. Each of them had the strength of ten crores of elephants.

Vāli, the scorcher of foes, was the king of all the hosts of monkeys stationed in all the seven continents. He himself stayed in Kiṣkindhā.

247b-248a. That powerful Vāli once defeated Rāvaṇa. He caught hold of him with his left hand. Placing him at his side, he pressed him hard and went on meditating.

248b-249. In the course of a Muhūrta he went to the four oceans, the southern, the eastern, the western and the northern, touching meanwhile all the four sides. He had the speed of the mind and the wind but he was not exhausted. (He did not feel strain of the long travel).

250-252. Vāli of great vitality thus defeated Rāvaṇa who had made the worlds cry. As Rāvaṇa became delirious and unconscious, he released him from the grip of his arms and placed him at the root of a tree. Haughty, on account of excessive strength, he sprinkled cold water on Rāvaṇa from his head to his foot. When Rāvaṇa regained consciousness, Vāli pretended to be surprised. The lord of monkeys then spoke to the king of Rākṣasas who was very fierce in battle.

253-260. "O king of Rākṣasas, having exploits equal to those of Mahendra, you have conquered innumerable armies in battle and defeated Yama and his ministers. Varuṇa, Kubera, the moon, the sun-god, groups of Maruts, Rudras, Ādityas, Aśvins, Vasus, Daityas, Kālakeyas, Dānavas of very great power, Siddhas, Gandharvas, Yakṣas, Rākṣasas, serpents, excellent leaders of birds, the planets, the stars, constellations, goblins, ghosts, proud of their specially increased strength, and hundreds and thousands of kings of human beings. In spite of having all these achievements and qualifications (you have been defeated by me).

In speed you are on a par with the mind and the wind. You are capable of moving the Meru. You are unconquerable like God of death. You have routed all the heroes in the worlds. You are the conqueror of the cities of enemies by means of armies (with the striking power) of the thunderbolt. You have levelled mountains by means of your armies as powerful as thunderbolt. You have agitated and stirred up the seven oceans seven times. You are a *Mahāratha* (a great hero who can withstand the attack of thousands of archers). You are free from excitements and are eager to gain Victory. You are proud of your strength. In spite of that, you, a powerful warrior, have been overwhelmed by me, a weak one and a monkey in particular.

261. How is it that you, in spite of being an unconquerable powerful hero, have been condemned to such a plight as this. Tell me, O leading Rākṣasa of Brāhmaṇa caste, what is the reason hereof?

262-264. Freedom from fear has been given unto you by me. Rest assured. You have nothing to fear."

On hearing the words of Vāli, the ten-headed Rākṣasa of great valour said these words in a conciliatory tone, because he was flurried and excited on account of fear :—

"Undoubtedly, all the Devas and the Asuras have been defeated by me in battle. But a powerful man of this sort (i.e. like you) I have never come across anywhere. Therefore, I wish to have a friendly alliance with you, devoid of fear of every sort.

265-266. O heroic warrior, never will a fight ensue with you, from my side."

On being requested thus Vāli said—"Your words shall be true."

Having entered into the treaty (agreement) with Vāli at the outset, Rāvaṇa went to Laṅkā along with his hordes. His inner soul became extremely delighted.

267-273. After defeating the lord of the Rākṣasas at Puṣkara in battle, the powerful Vāli performed many Yajñas where food and drink were supplied in plenty and in which hundreds and thousands of monetary gifts were distributed in an increased scale. He performed Agniṣṭomas, Aśvamedhas (horse-sacrifices), Rājasūyas, Nṛmedhas (human sacrifices) and all kinds of sacrifices, accompanied by all kinds of charitable gifts. He propitiated the Devas and Devendra by means of many offerings. He propitiated Brahmā by performing Homas in the fire for many years. He was happy in the company of his younger brother Sugrīva. He had nothing to fear from any quarter. He looked after the kingdom of monkeys. He was devoted to the Brāhmaṇas. He considered Brahman to be the supreme one. He was (as it were) a bridge of righteousness. He was engaged in holy rites. He was conversant with all sacred scriptures. He sported about and enjoyed life for many years. During his Sacrifices, Nārada the celestial sage, sang this verse of praise.

"Neither in offering oblations in sacrifices nor in charitable gifts nor in quick action and exploits is there anyone in the three worlds equal to Vāli the wearer of gold necklaces."

Śāṁśapāyana said :—

274-275. O ! how powerful and excessively efficient

was Vāli the son of Mahendra. He had performed thousands of Yajñas. He was extremely unconquerable. Vāli has been described as a highly intelligent emperor by you. Recount to us how Mārtaṇḍa came to be known so. O holy lord of very sacred rites, explain its etymologial derivation factually.

Sūta said :—

276-278. While the living beings were being created, Prajāpati himself brought the greatest splendour in the three worlds and deposited it within the heart of Aditi since he had great yogic power.

In the beginning, the holy lord had created an egg within her belly. The powerful foetus was within the egg.

279-283. It increased excessively. The Devas became devoid of splendour on coming to know that the foetus had been evolved wholly out of their own brilliance which had been taken away. They became afraid and said to Prajāpati—"How shall this be to us, (What will become of us) ? O lord, the strength and brilliance of this (foetus) evolved by you is excessive. How can we exist? O perpetual one surely we shall be finished. There is no doubt that all living beings here, both mobile and immobile will become burnt before long. O excellent Brāhmaṇa, consider over this (point), withdraw the strength and splendour deposited within the egg so that it will be conducive to our welfare. The renown and potentiality of the splendour burns all round rapidly.

284-288. After reflection, the lord Prajāpati pulled it off. He infused strength in the egg. Then the child was within the egg. They say that what was the infused strength is the egg (?) The brilliance is considered to be the child. When it was taken out of the belly it resembled a dead lump. Thereupon, Prajāpati examined it, and split the egg into two. Placing the two pieces (side by side), he saw in one of them the foetus overwhelmed by weakness. It was however full of brilliance. At once he lifted it up and placed it in the lap of Aditi. He said—"He has the state of being born of Aditi. Since he was born dead (*Mṛta*) as an egg (*Aṇḍa*) Savitṛ (the sun) is called Mārtaṇḍa by

the learned men.[1]

289. Prapitāmaha (the great grandfather, Brahmā) created more brilliance in it. It is considered that what were the two egg-shells, had got very great power (i.e. the strength of the egg-shells was great).

290. The lord placed them separately in her navel and gave them to Irāvatī. With a wish for procreation, he stuffed them into her belly.

291. Thereupon, four lordly elephants were born to Irāvatī. They were very powerful and they became the befitting vehicles of Devas. They were honoured by the worlds.

292. They were Airāvaṇa, Kumuda, Añjana and Vāmana. I shall describe them unto you in detail later on.

293-296. Lord Savitṛ (sun) who directly blazes with his rays, is very important in this world on account of his superior and unlimited strength and brilliance. It is Savitṛ who illuminates this universe that had been devoid of light. O Brāhmaṇas, the exterior of Lokāloka is enveloped in darkness. The proof for this has been fully stated by me factually O excellent Brāhmaṇas. This had been heard by me from the holy noble-souled lord Vyāsa, the son of Parāśara. Formerly, this had been narrated by Sanatkumāra as well as Vāyu. After reflecting deeply, this has been recounted by others too in different ways.

297. The merit that one acquires after listening to the nectar-like Purāṇas is conducive to the achievement of all objects. (He who listens to it) roams about fearlessly even after undergoing a hundred transmigrations into other species.

298-299a. If the story of the birth of Mārtaṇḍa is in anyone's house, if the story is narrated in anyone's house, understand that he is one who has no equal. His children will never die prematurely.

299b-300.[2] Ṛkṣā was the sister of Ṛkṣa a very powerful monkey. She gave birth to the renowned Jāmbavān as a result of her union with Prajāpati. He was accepted as one among themselves by heroes. He was a highly intelligent king of bears.

1. This explains how the sun came to be called Mārtaṇḍa.

2. VV. 299-304 enumerate the important members of the Species of bears.

301. His daughter Jāmbavatī was born of Vyāghrī. That lady of lotus-like eyes was given in marriage to Vāsudeva (i.e. Śrīkṛṣṇa) by her father.

302-304. Other children too, very powerful sons were born to the king of bears. They were Jayanta, Sarvajña, Mṛgarāṭ, Saṅkṛti, Jaya, Mārjāra, Balibāhu, Lakṣaṇajña, Śrutārthakṛt, Bhoja, Rākṣasajit, Piśāca, Vanagocara, Śarabha, Śalabha, Vyāghra and Siṁha. They had hundreds and thousands of sons and grandsons.

305-307. Only the group of the Ṛkṣas (bears) is honoured by the Devas and the Dānavas.

Mārjāras (cats) are (were), the extremely powerful sons of Mārjāra and Vādī (?) They are (were) hundreds and thousands in number. All of them are (were) endowed with virility. They are the preceptors of Śarabhas and other beasts of prey. They have great strength. They taste the flesh of mice, birds, Pṛṣatas (spotted antelopes) etc. They are engaged in moving quickly and leaping about. They harass all animals.

308. They stay in villages, parts of forests, hollows of trees, caves, houses and inner apartments of abodes.

309. They move about by means of different modes of walking; they are clever, they are seen in villages; they move about in forests. They stay (in both the places) naturally.

310a. They can move about during days and nights as well as in twilight.

310b-311. They are (of various colours. Some are) of the colour of blue (black) clouds, some brownish red in colour; some are red and some are squint-eyed. Some are black in colour, some are tawny in colour. Others are of various colours with lines (and spots).

They are terrible with claws and curved teeth for their weapons. They can utter cries like peacocks.

312. Two sons were born to Saramā. They were brave and extremely unbearable. They were Śyāma and Śabala. They are remembered as the attendants of Yama.

313. Their sons were unassailable. They were blessed with sons and grandsons. Their race became well renowned for ever among Sārameyas (Dogs).

314-318. At present, the animals of the same species are very strong. They have hideous forms. They give trouble to men belonging to every caste and community. They can have a residence attached to the villages also (i.e. they can be domestically trained and kept in villages).

He who listens to the origin of the animals with curved teeth and he who narrates the same, need not have any fear from animals with curved fangs nor from thieves, nor from anything else. The decision is (i.e. it is certain) that death will come to them immediately (and not in a lingering manner).

He does not get involved in imprisonment. He does not get an ignominious birth. He does not get mixed up with other castes. He attains the merit based on the Vānaprastha stage in life (i.e. of the forest hermit) resorted to by sages. He will be richly endowed with divine wealth and strength. He does not err from perfect wisdom and knowledge. He is born in the divine wombs (becomes a god).

319-320. There are eleven species (varieties of monkeys) viz.—Dvīpins, Śarabhas, Siṁhas, Vyāghras, Nīlas, Śalyakas, Ṛkṣas, Mārjāras, Lohaṁsas (?), Vānaras and Māyus. These are considered to be the eleven species of monkeys. The leader of all these is the valiant king Vāli.

321. In the course of the battles between the Devas and the Asuras, he was the violent slayer of the terrible and powerful Asuras who would rather get slain (than submit), because they were perpetually self-respecting.

322-323. It was for the destruction of the haughty hordes (or, the strength of the haughty) that this host (of monkeys) had been created formerly by the noble-souled Brahmā, the sustainer of the worlds. This group had been intended by him as one that would render help to Mahendra.

Thus the monkeys have been recounted. Understand (the progeny) of Irāvatī.

324.[1] Bhauvana (i.e. Viśvakarman, the architect of the gods) brought together the two egg-shells of the sun. Holding

1. VV. 324-358 describe the different types of elephants, their characteristics and their favourite haunts.

them with both of his hands, he sang the Rathantara (a Sāman Mantra).

325. Even as the Sāman mantra was being sung, Bhauvana hastened to Irāvatī and gave them to her for the purpose of sons.

326. Since he was the son of Irāvatī he is remembered as Airāvata. Since he was the vehicle of the king of the Devas that king of elephants was the first and the foremost.

327-333. Airāvata the glorious elephant has the lustre of white clouds. He has four tusks (teeth) (Here the text is defective). Añjana is an elephant with golden colour. It has only a single tusk (?) Bhadra the vehicle of Bali has six tusks.

The she-elephant of Airāvata is Abhramu. They had four sons viz.—Añjana, Supratīka, Vāmana and Padma the fourth one. Abhramu gave birth to four powerful sons who became the elephants of the (four) quarters (who belong to the species) of Bhadra, Mṛga, Manda and Saṁkīrṇa variety. He is the vehicle of Yama. Supratīka belongs to the Bhadra variety. He is the vehicle of the lord of waters (Varuṇa). Padma belongs to the manda variety. He is white in colour. He is the elephant (vehicle) of Ailavila (i.e. Kubera). (Vāmana) is dark-coloured and belongs to the Mṛga variety. He is the vehicle of Pāvaki (? Kārttikeya). Eight sons were born to him. Viz—Padma, Uttama, Padmagulma, Agaja, Vātagaja,. Gaja, Capala and Ariṣṭa (lit. one whose name is Ariṣṭa). Elephants equipped with lofty stature are born in his family.

334. Those elephants are tawny-coloured with white hairs and nails. They have various other colours also.

I shall recount in due order other elephants also born of Sāman.

335-336. Kapila and Puṇḍarīka of good name and fame were born of *Rathantara* Supratīka and Pramardana became well-renowned after them both.

Elephants belonging to his race are remembered to be very strong and suspicious of others. They are heroic (brave). Their head and teeth (tusks) are very big. Their hairs and nails are very pure (white).

337. Puṣpadanta was the son of Bṛhatsāman(?) Ṣaḍdanta

(having six tusks), Padmapucchavān and Tāmraparṇa were his sons. They move about in herds. They have tusks.

338. Elephants with lips hanging down, beautiful to behold, are born in his race. Their skin, tongue and trunk are dark-coloured. Their faces (heads) are large and stout.

339. Vāmadeva, Añjana, Śyāma and Vāmana were born of Sāman. His wife is Añjanā and Nīlavān and Lakṣaṇa are the sons.

340. Elephants of the following type are born in his family. They are very enormously big and fierce. Their necks and heads are beautiful. They are broad-chested and swift. They are fettered from below (i.e. by means of feet).

341. With the removal of his deformity Supratīka attained the same form as that of Sāman. He had three sons viz.—Praharī, Sampāti, and Pṛthu.

342-343. Elephants of the following type are born in his family. They are lofty. They have long palates and lips. Their hairs are well arranged. In sexual intercourse they are extremely gentle.

Through (the power of) Sāman, Añjanāvatī gave birth to Añjana the son of Añjanā. They had two other sons also remembered as Pramāthi and Puruṣa.

344-345a. Elephants of the following type were born in his family. Their heads are remarkably divided into two (Here partition of the head is referred to). They resemble the glossy clouds. They are pleasing to look at. Their bodies are well-built. They have the luster of lotus. They have proportionate girth of the body, globular in shape. They are brave and they have stout and large faces.

345b-347a. Through the power of Sāman, Kumudadyuti (one having lustre of lily) gave birth to Kumuda, the son of Candramas (the moon-god).

His two sons Mahāpadma and Ūrmimālin were born of Piṅgalā. Understand that the elephants born in his race are of the following type :—They resemble mountains and clouds. They are excellent and powerful. They are enlightened (intelligent). They are fond of fighting with other elephants.

347b-348a. For the sake of their victory in the battle

between the Devas and the Asuras the Suras made use of these elephants. When their purpose was served, the elephants mentioned before were let off by the Devas. They then went in different directions.

348b-349a. The Devas gave unto Lomapāda the king of Aṅga and the author of Sūtras (Aphorisms) such of those elephants as are born in the family of these and are well-trained and tamed.

349b-351. The etymological derivation of the various names of elephants is as follows :[1] The elephant is called *Dvirada* because it has two tusks (*Rada*) ; the word *Hastin* is derived from *Hasta* (hand i.e. the trunk) ; the word *Karin* is derived from *Kara* (hand i.e. the trunk). The word *Dantin* is derived from *Dantas* (tusks); the elephant is called Vāraṇa because it defends and guards (*Vāraṇāt*) the soldiers in the battle; it is called *Gaja* because it trumpets (*Garjanāt*); it is called *Kuñjara* because it roams about among the hedges and bushes (*Kuñjas*) ; it is called *Nāga* because there is nothing which it cannot reach (*Na-Agamya*) ; it is called *Mātaṅga* because it runs about intoxicated; it is remembered as *Dvipa* because it drinks by means of the two hollows in its trunk (the mouth). It is called *Sāmaja* because it is born of *Sāman*. Thus is the procedure of the etymological derivation.

352-353a. The turning away of their tongues (i.e. inability to speak or cessation of the power of speech) has been mentioned as originating from the curse of Agni (firegod). The fact that an elephant cannot be aware of its own inherent strength and that its scrotum lies hidden within its body—these two should be known as resulting from the curse of the Suras.

353b-354. Elephants of diverse inborn strength are born of the daughters of Devas, Dānavas, Gandharvas, Piśācas, serpents and Rākṣasas through their union with the Diṅnāgas (elephants of the quarters). Hence is the existence, nativity and etymological derivation of their names. This should be understood.

1. VV. 349-351 give the etymologies of various names of the elephants.

355-356a. The king of these (elephants) is Abhramu. It should be understood that the habitat of Añjana of a single tusk (Ekamūla ?) is that forest region north of the Kauśikī and the Gaṅgā extending as far as the ocean.

356b-357a. The region to the north of the Vindhya and south of the Gaṅgā along with the Keru (Kāruṣa) region where the Gaṅgā bifurcates the domain of Supratīka.

357b-358a. The region west of Utkala and the area west of the Kāverī is remembered as the forest of Vāmana son of Ekasūkā (?)

358b-359a. The region west of the Lohita, the area west of the river Sindhu as far as the mountain nearby is mentioned as the forest of Padma.

359b-370. Bhūtā gave birth to the *Bhūtas* (goblins) who are the attendants and followers of Rudra. They are (i.e. the following are their various characteristic features) stout, lean, tall, dwarfs, short ones, upright ones, those with hanging ears, those with suspended lips, those with long dangling tongues, those with small bellies, single-eyed, ugly ones, those with hanging hips, those with stout calves, black ones, white (fair) ones, blue ones, white-faced ones, red-faced ones, those of tawny colour, those of assorted colours, smoke-coloured ones, those who have reddish noses, those with hairs like Muñja grass, those with hairs standing on ends, those with serpents as their sacred thread, those with many heads, those with no feet, those with a single head, those with no heads, fierce ones, hideous ones of disproportionate limbs, those with matted hairs, hump-backed ones, crooked ones, those of dwarfish stature, those who resort to excellent lakes, oceans, mountains, rivers and their banks, those with single ear, those with large ears, spike-eared ones, those with no ear, those with curved fangs, those with claws, those without teeth, those without tongues, those with single hand, those with two hands, those with three hands, those without hands, those with a single leg, those with two legs, those with three legs, those with many legs, those with great Yogic power, those with great inherent might, those with very good minds, those with great power, those who can go anywhere, those who have no obstacles, those having the knowledge of Brahman, those who can assume any form they wish,

terrible ones, cruel ones, pure ones, those who consider liquor very pure, very virtuous ones, those with false teeth, those with big tongues, those without hair, those with deformed faces, those who eat with their hands, those who gulp down with their mouths, those who eat with heads (?) those with skulls, those having bows, those who wield hammers, those who hold swords and spears, those who have only the quarters for their clothes (i.e. naked ones), those with variegated dresses, those with garlands and unguents of diverse kinds, those who take in rice, those who habitually eat meat, those who drink liquor and those who drink Soma juice.

371. Some of them are very terrible and they walk about during twilight hours; some of them are very gentle and they walk about during the midnight, the terrible ones among them stalk at night.

372. All of them meditate upon lord Bhava as the greatest God, in their minds. None of these has a wife or sons. All of them are celibate. They have sublimated their sexual instinct.

373. There are hundred thousand Bhūtas with yogic powers in their souls. They are the attendants of Bhava.

(Thus) all the Bhūtas[1] have been mentioned.

374. Kūṣmāṇḍas[2] were born of Kapiśā again and again in the form of twins. They are Piśācas with tawny colour.

375. On account of their tawny colour (we can infer) that all the Piśācas are flesh-eaters. These pairs (of Piśācas) have the Ṣoḍaśa (sixteen) variety as their first set. Their family exists (even today).

376-380. I shall mention their names and the features of their family. (The following are the sixteen pairs,* one male and the other female) Chagala and Chagalā; Vakra and Vakramukhī, Duṣpūra and Pūraṇā; Sūcī and Sūcīmukha; Vipāda and Vipādī; Jvālā and Aṅgāraka; Kumbhapātra and

1. Belief in goblins and the concepts about their 16 tribes are described in VV. 359-373.

2. VV. 374-384 describe the goblins called Kūṣmāṇḍas. They are mixed up with Piśācas.

* Actually eighteen pairs are mentioned.

Kumbhī, Pratunda and Pratundikā, Upavīra and Vīrā; Ulūkhala and Ulūkhalī; Akarmaka and Karmakī; Kuṣaṇḍa and Kuṣaṇḍikā; Pāṇipātra Pāṇipātrī; Pāṁśu and Pāṁśumatī; Nitunda and Nitundī; Nipuṇa and Nipuṇī; Bālāda and Keṣaṇādī and Praskanda and Skandikā.

381-383. The sixteen* groups of the Piśācas are mentioned. The sixteen families are, viz :—Ajāmukhas, Vakramukhas, Pūraṇas, Skandins, Vipādas, Aṅgārikas, Kumbhapatras, Pratuṇḍakas, Upavīras, Ulukhalikas, Akarmakas, Kuṣaṇḍikas, Pāṁśus, Pāṇipātras, Naituṇḍas, Nipuṇas, Sūcimukhas and Uccheṣaṇadas. These are the sixteen families.

384. Thus the members of the families of Kūṣmāṇḍas have been recounted. Those male Piśācas and the female Piśācas are born in the family.

385. Infinite is their series of sons and grandsons. They are loathsome and hideous. Henceforth understand the characteristic features of those Piśācas.

386. Those Piśācas[1] called Ajāmukhas have hairs all over their body. Their eyes are round. They have curved fang-like teeth and clawlike nails. Their limbs are crooked and oblique. They diffuse harshness.

387. The Piśācas called Kuṣaṇḍikas have no ear. They are devoid of hair and garments. They (sometimes) wear skins and hides as garments. They are fond of food that always consists of meat.

388. It should be known that Piśācas called Vakras can assume any form they wish. They walk crookedly. All their limbs, hands and feet are bent and crooked. Their habits and opinions are fradulent.

389. The Piśācas called Nituṇḍakas are portly and pot-bellied. They have snout-like noses. Their bodies, heads and arms are very short. Their staple diet is gingelly seeds. They relish blood.

* As above, eighteen groups of Piśācas are given here.

1. VV. 386-400 describe the various tribes of Piśācas mentioned in VV. 381-383 above.

390. The Piśācas called Arkamarkas (or *Akarmakas* as in V. 379 above) have the forms of monkeys. They are garrulous. They move about leaping and galloping. They are fond of eating cooked rice and staying on trees.

391. The Piśācas called Pāṁśus discharge dust from their limbs. They keep their arms lifted up. Their hairs stand up erect. Their eyes appear as though they have been taken out. They take to anything as their abode.

392. The Piśācas called Upavīras have their permanent abode in burning grounds. They resemble bees. They are dry. They are armed with tridents and wear bark garments.

393. The Piśācas called Ulūkhalas have motionless eyes and large tongues with which they constantly lick the sides of their mouth. Mortars constitute their ornaments. They are roguish. They scatter jewels as if in a continuous stream.

394. The Piśācas called Pāṇipātras have the oblations offered by people as their food. They have stout heads like those of elephants and camels. Their calves are plump and curved.

395. The Piśācas called Kumbhapātras eat invisible foodstuffs. They are subtle, hairy and tawny-coloured. They walk about sometimes visible and sometimes invisible.

396. The Piśācas called Nipuṇas move about without associates (i.e. singly). Their mouths appear to be divided extending upto their ears. Their brows hang down and their noses are thick.

397. The Piśācas called Pūraṇas are fond of vacant horses and apartments. They are stout and short in stature. Their hands and feet cover up their snouts. Their eyes are directed towards the ground.

398. The Piśācas called Bālādas frequently resort to the lying-in-chamber. Their hands and feet are directed backwards. They have the velocity of the wind and they run backwards.

399. The Piśācas called Vipādakas drink blood during battles. They are naked. They don't have any abode. Their penis, scrotum and the calves hang down dangling.

400. The Piśācas called Skandins and others called Uccheṣaṇādins (those who habitually eat food remnants)

are also to be known). Thus the sixteen varieties of Piśācas have been recounted.

401-406a.[1] Observing the Piśācas of these sorts in such a pathetic condition, Brahmā, out of mercy and sympathy, granted some boons to those mean-minded ones. They can vanish among the subjects (i.e. common people). They can assume any form they wish. They can move about at dawn and dusk (the two periods of twilight). He assigned to them abodes as well as means of sustenance. Houses that tumble down, vacant houses, houses with very little water, houses that are demolished, houses occupied by persons of improper conduct, houses that have not been swept, houses that have not been scrubbed clean and smeared (with cowdung); houses that are devoid of consecratory rites, the highways, the side-streets, the parks, the quadrangles, doorways, the attics and upper storeys, the exits, transit passages, roadways, rivers, holy centres, the trees in chapels and monasteries and trunk roads—(these are assigned as their abodes by Brahmā). The Piśācas occupy all these spots.

406b-408. Persons devoid of virtue and righteousness have been laid down as their means of sustenance by the gods. The Piśācas are the presiding deities where (fraudulent) activities are pursued by the people of mixed castes and stages of life, blacksmiths, sculptors and other artisans who indulge in fraudulent means and (illegal) distillation (of liquors), thieves, traitors guilty of breach of trust and many others who (wish to) earn by illegitimate means.

409-410. The following are mentioned as the oblations and offerings to these during the junctions of *Parvans* (i.e. dawn, dusk etc. of festival days (viz—honey, liquor, meat, cooked rice mixed with curd, powdered gingelly seeds, wines and other intoxicating beverages, incenses, cakes made of turmeric powder, food-stuffs made of gingelly seeds and cooked rice mixed with jaggery, black cloth and continuous (permanent) incense mixed with flowers.

1. VV. 401-411 describe the then current superstitions about Piśācas.

411. After assigning all these to the Piśācas,* Brahmā gave all the goblins and Piśācas an overlord viz—the trident-bearing Giriśa.

412. The beautiful lady, Daṃṣṭrā gave birth to lions and tigers as her sons. Leopards and other carnivorus beasts of prey are also her sons.

413. Understand completely the creation of progeny of Ṛṣā also. She had five daughters. Listen to their names from me.

414. They should be known as follows :—Mīnā, Amīnā, Vṛttā, Parivṛttā and Anuvṛttā. Listen to their progeny.

415. Crocodiles with thousand fangs, the species of fish known as Pāṭhīnas, Timis and Rohitas, these and others are mentioned as Maina group (i.e. children of Mīnā). They are very vast (in number).

416. *Grahas* (Alligators) should be known classified into four groups viz—*Madguras*, *Śaṅkus*, *Ugras* and *Śiśumāras*. It was Amīnā who gave birth to these.

417. Vṛttā gave birth to (different species of) tortoises and many other aquatic creatures and diverse kinds of conchs.

418. Anuvṛttā gave birth to the various forms of frogs, of black does and Śambūkas (bivalve shells and noxious insects).

419-420. Parivṛttā gave birth to various products of oyster shells, cowrie shells, conchs, geese, sparrows and varieties of leeches.

Thus the race of Ṛṣā with its five branches has been recounted.

421. They say that there is an extensive line of living beings procreated by Tiryā. They are the products of sweat (or warm vapour).

422. O Brāhmaṇas, lice, nits etc are born of the bodies moistened by sweat. The creatures called Uśana are born of the dirt and residue of human sweat.

423. There are many groups of ants of different species; there are worms with many feet; there are varieties of products of conchs and stones smaller than pins.

424. These and others are the numerous groups of earthly (creatures) born of sweat. Many of these creatures are born of waters heated by the sun etc. as well as from rain.

425-426. Many of them are born of the bodies of deer and other animals also. The flies and other slimy creatures are born of slimy marshy regions. The *Tittiris* (? Partridges) and *Puttikas* (white ants) are born of dirt. They are blue and variegated in colours. They are vast and extensive (in number). These creatures are born of waters as well as sweat.

427. The creatures *Naladas* (? varieties of shrimps) of many feet are the worms born of the water stagnating near the roots of the Kāśa grass. They are stated to be of three kinds—Siṁhalas, Romalas (hairy) and Picchilas (Slimy).

428. These and other groups and species are remembered as born of water as well as sweat. Similarly, worms are born from the pods of black gram and green gram and other pulses.

429-430. Creatures are born of the fruits Bilva, Jambū (Rose apple), Āmra (mango), and Pūga (areca palm). They are born of green gram, jack tree and rice. They are born of grains placed in the hollows of trees and allowed to dry there. They are born of other things also but not always or even for a long time.

431. Creatures are born of horses etc. and poisons etc. If cowdung is put (into pits etc) and left there for many days creatures are born of it.

432. Worms are born, O Brāhmaṇas, wholly from timber and wooden logs. Scorpions are born of dry cowdung, produced by sweat.

433-435. Creatures are born of cows, buffaloes and other animals. They are born of fishes too. Creatures of diverse kinds are born of heaped rice. Various species of creatures are born of the pack of quails etc. Similarly, leeches and other subtle species of creatures are born. Subtle Śūkas (poisonous insects) are born of pigeons and ospreys and other birds too. Other species of worms are born as the products of flies.

436. Offsprings of mosquitoes and black bees generally live in stagnating water and slushy mud.

437. Clusters of seven varieties of nits (? *Puttikā-Putra saptakas*) are born of cows. (Defective text). Vyālas (? serpents) are remembered as *Maṇicchedas* (?). Thus insects produced from foetus with no enveloping membrane have been recounted.

438-439. Indeed, the offshoots of Śataveri (? sorrel) are born of dry cow-dung. Thus the numerous groups of *Saṁsvedaja* (i.e. born of sweat) have been succinctly mentioned by me. This is remembered as being born as a result of acts in the previous birth. As for the other beings born of Nairṛti they are remembered as upasargajas (born of paroxyson due to poison by devils).

440-441. Some Bhūtas (living beings) are born of the womb (sexual reproduction). Some are remembered as *Autpattikas* (?) It should be known that almost all the Devas are usually *Upapattijas*. Some Devas are born of the womb. Some Devas are born of some cause.

Saramā gave birth to two sons viz.—Dullolaka and Laloha.

442-443. The four ones Sṛmara and others should be known as their children.

Dullola's eight children are Śyāmas (dark-coloured), Śabalas (of variegated colours), Lohitas (red), Añjanas (black as collyrium), Kṛṣṇa (black), Dhūmra (smoke-coloured), Aruṇa (pink in colour) and Kadrukas (tawny-coloured).

Surasā gave birth to the hundred serpents having more than one head.

444-447. Takṣaka is the king of *Sarpas* (variety of serpents). Vāsuki is the king of *Nāgas* (snakes).

Thus this set belonging to the family of Krodhavaśā is mostly of Tāmasa quality.

This is the bosom creation of Pulaha. Understand (the creation) of Tāmrā.

Six well known daughters were born of Tāmrā. Viz.—Gṛdhrī, Bhāsī, Śuki, Krauñcī, Śyenī and Dhṛtarāṣṭrikā.

From Aruṇa, Gṛdhrī gave birth to two sons of great strength and vitality, viz.—Sampāti and Jaṭāyu the most excellent ones among birds.

Vijayas, Dvirāsyas and Prasahas (?) were the sons of Sampāti.

448-454. Jaṭāyu's sons are the herons, Vultures, Karṇikas (? variety of vultures).

The wives of Garuḍa were the other five viz.—Bhāsī, Krauñcī, Śukī, Dhṛtarāṣṭrī and Śyenī. I shall recount to you the children born of them.

Śukī gave birth to six well reputed sons of Garuḍa, viz—Sukha, Sunetra, Viśikha, Surūpa, Surasa and Bala. Their sons and grandsons number fourteen thousand. They are noble-souled and very great devourers of snakes. A number of places have been pervaded (inhabited) by them because of the expansion of the race, due to the creation of sons and grandsons. I shall mention them in due order. They are—the whole of Śālmali Dvīpa, the mountain Devakūṭa, Maṇimanta, the lord of mountains with a thousand peaks, Varṇamāla, Sukeśa the mountain with a hundred peaks, the Kaurara with five peaks and the mountain Hemakūṭa. The peaks of these mountains have been thickly inhabited by those noble-souled sons of Garuḍa who have the velocity of violent gusts of the wind and who shine brilliantly due to numerous rubies.

455-456. The following are remembered as the sons of Bhāsī Viz.—Bhāsas (vultures), owls, crows, cocks, peacocks doves, partridges, different types of birds of prey such as Vādhrīṇasa, Krauñca, Śyena, sparrows and cranes and also other birds that eat flesh.

457-460. Dhṛtarāṣṭrī, the beautiful lady, gave birth to swans of various types, the ruddy geese and all types of aquatic birds.

O excellent Brāhmaṇas, Śyenī gave birth to a number of sons. Her sons and grandsons are infinite in number. The sons of Garuḍa have been mentioned. Now li ten to the progeny of Irā.

Irā gave birth to three lotus-eyed daughters. They became the mothers of plants, trees and creepers. They were Latā, Alatā and Vīrudhā.

461-462. Latā gave birth to plants that bore fruits through flowers. Alatā gave birth to big trees that bear fruits by means of blossoms.

The children of Vīrudhā are hedges, creepers, winding plants, grasses and varieties of bamboos. The race stops here.

463. These scions of the family of Kaśyapa consisting of the mobile and immobile beings, have been explained. The whole universe is stretched (i.e. thickly covered) with their sons and grandsons.

464-465a. This part of a section of creation has been mentioned by me. The Creative activity pertaining to Marīci's son (i.e. Kaśyapa) has been succinctly recounted to you.

It is impossible to explain (the creation) in full detail even in hundreds of years.

465b-466. Aditi was habitually righteous. Diti was habitually strong.

Surabhi was habitually a performer of austere penance. Danu habitually practised Māyā (whichcraft and magic of illusion). Muni habitually smelt fragrant things. Krodhā was habitually studious.

467. Ariṣṭā habitually indulged in singing. Khaśā habitually followed cruel pursuits. Kadrū was habitually fiery in temper (and indulged in angry outbursts). Krodhā habitually engaged herself in cleanliness.

468. Vinatā was habituated to moving about on vehicles. Tāmrā habitually indulged in slaughter. Irā was obliging in nature (and indulged in activities of blessing. Anāyu was engaged in eating.

469-470. These were the habits of all those *Lokamātṛs* (mothers of the worlds). The sons of lord Kaśyapa were more or less like their respective mothers since their birth. In virtue, habit, intellect forbearance, beauty of form, and strength, they closely resembled their mothers. They were righteous or otherwise (on the same basis). They had *Rajas*, *Sattva* and *Tamas* qualities predominant in them (as mothers).

471. They were Devas, Asuras, Gandharvas, Yakṣas, Rākṣasas, serpents, Piśācas, animals, deer birds and creepers.

472-473. Since the Devas and others were born of the daughters of Dakṣa who were human beings, they know that Devas and others have their source of origin in human beings.

Since the entire birth of the Devas is in human beings in all the Manvantaras, human beings are the most excellent ones.

474-475. Men are those who aspire for virtue, wealth, love and salvation, Therefrom are born Suras and Asuras who are the category *Arvāksrotas* (in whom current of nutriment flows downward). They are born among human beings again and again for the achievement of specific objects. Thus the origin of the different races has been enumerated in detail.

476-478. The (story) of Suras, Asuras, Gandharvas, Apsaras, Yakṣas, Rākṣasas, Piśācas, Garuḍa, serpents, birds, tigers, peacocks, herbs, worms, insects, locusts, minute creatures aquatic beings, animals, and glorious Brāhmaṇas, is characterised by merit. It causes prosperity. It contributes to welfare and happiness. It must be heard always and comprehended by persons devoid of malice and jealousy.

479. He who regularly reads about the race of the noble souls in the honoured assembly of Brāhmaṇas attains good progeny, plenty of wealth and splendid goal after death."

CHAPTER EIGHT

The race of the sages : Atri and Vasiṣṭha

Sūta said :

1-2. "After all the progeny, both the mobile and the immobile, had been created and well-established by the noble-souled Kaśyapa Prajāpati, he began to assign them their respective domain after crowning the chiefs of them in overlordship.[1]

1. VV 1-21 enumerate the chiefs or heads of different kinds of creation. One is reminded here of BG X—the *Vibhūtiyoga* in a different context.

3. He installed as king Soma, in the kingdom of Brāhmaṇas, creepers, constellations, planets, *Yajñas* and austerities.

4. He gave the overlordship of all the Aṅgiras to Bṛhaspati. He anointed Kāvya (i.e. Śukra) as the ruler over the kingdom of Bhṛgus.

5. Then he made Viṣṇu, the leader of the Ādityas, Pāvaka (fire-god) as the leader of Vasus, Dakṣa chief of the Prajāpatis and Vāsava (Indra), as the head of Maruts.

6. He made Prahlāda, the delighter of Diti, the king of Daityas, Nārāyaṇa, of the Sādhyas and the bull-bannered god as the king of Rudras.

7-8. He directed Vipracitti to become the king of Dānavas; he commanded Varuṇa to rule over the kingdom of waters; he made Vaiśravaṇa, the king of kings, Yakṣas and wealth; he installed Yama the son of Vivasvān in the kingship of Pitṛs.

9. He made the trident-bearing Giriśa, the lord of all Bhūtas (goblins) and the Piśācas (ghosts); mount Himavān; the leader of all mountains and the ocean, the king of rivers.

10. He made Citraratha the overlord of Gandharvas, and crowned Uccaiśśravas as the king of horses.

11. He made Śārdūla (tiger) the king of all deer or animals in general, and Govṛṣa (Bull) the king of all animals having humps. He made Garuḍa, the most excellent one among those who fly, the king of all birds.

12. He made Vāyu the most excellent of all powerful ones, the leader of fragrant smells, Maruts and unembodied living beings who have (however) great strength at the same time.

13. He made Śeṣa the leader of all those who have fangs, Vāsuki the leader of Nāgas (snakes) and Takṣaka the leader of *Sarisṛpas* (reptiles), *Sarpas* (Cobras) and *Pannagas* (serpents).

14. He installed Parjanya, one of the Ādityas, as the lord of oceans, rivers, clouds and the showering rains.

15-17a. He made Kāmadeva the lord of all groups of Apsaras.

He made *Saṁvatsara* (the year) the lord of the *Ṛtus* (seasons), months, *Ārtavas* (product of the seasons), fortnights, *Vipakṣas* (days of transition from one half of a lunar month to another) *Muhūrtas*, *Parvans* (festival occasions of particular periods in the year) *Kalās*, *Kāṣṭhās* etc. (i.e. the various units of time), of the transits of the sun, of its movement, of *Gaṇita* (Mathematical calculations) and of the *Yoga* (combination of stars).

17b-21. He crowned Sudhanvan, the well renowned son of Virajas the Prajāpati, as the king in the eastern quarter.

He installed as king Śaṅkhapāda the son of Kardama the Prajāpati in the southern quarter.

He anointed Ketumān, the unerring noble-souled son of Rajas, as the king in the western quarter. He crowned Hiraṇyaroman, the invincible son of Parjanya the Prajāpati, in the northern quarter.

He made Manu, the son of Vivasvān the overlord of all human beings.

22. This entire earth consisting of seven continents and along with the cities is being protected righteously by them within their respective territories.

23-25a. They were formerly crowded in Svāyambhuva Manvantara by Brahmā. Those who become Manu are anointed as kings. In those Manvantaras which have gone by, these kings had ruled and had gone away. When another Manvantara comes, others will be crowned. All the rulers (of Manvantaras whether) gone by or yet to come are declared as the overlords of the Manvantaras.

25b-26a. Pṛthu the excellent among men, was crowned in a Rājasūya sacrifice by these as an overlord in accordance with the injunction seen (i.e. prescribed) in the Vedas. He was very powerful.

26b-27. After procreating these sons for the purpose of perpetuating the line, the lord of the subjects, the holy lord Kaśyapa of great grandeur, performed great penance with a a desire for his own lineage (Gotrakāma).

28-29. "Let two sons be born unto me, two who will perpetuate my lineage." As the noble-souled Kaśyapa was con-

templating thus, two sons, the parts of Brahmā, appeared in front of him. They were extremely powerful. They were Vatsāra and Asita, both of whom were expounders of Brahman.

30. Nidhruva was born of Vatsāra. Rebhya of very great fame was also born of him.

Raibhya should be known (as the son) of Rebhya. Understand the son of Nidhruva.

31. Cyavana's daughter Sumedhas was born of Sukanyā. It was she who became the wife of Nidhruva and the mother of Kuṇḍapāyins (A set of ascetics drinking water from the holy consecrated pitchers in particular ceremonies).

32. Devala of very great fame was born of Ekaparṇā (as the son) of Asita. He was highly prosperous and devoutly attached to Brahman. He was the most excellent one among Śāṇḍilyas.

33. Nidhruvas, Śāṇḍilas and Raibhyas—these are the three branches of the line of Kaśyapa. The thunderbolt-wielding Indra and other Devas are among the children (of Kaśyapa).

34. (Their birth took place) when the Dvāpara Yuga began to function after the eleventh set of four Yugas of Manu, the lord of the Manvantara had elapsed.

35-36. Nariṣyanta was the son of Marutta and Dama was his son. His son was Rājyavardhana whose sons were Sudhṛti, Nara and Kevala. Bandhumān and Vegavān were Kevala's sons. Budha was his (? Vegavān's) son whose son was King Tṛṇabindu.

37. He became king in the beginning of the third Tretāyuga. Ilavilā born of the womb of Alambuṣā was his daughter.

38-40. Viśravas, the cause of the flourishing family of Paulastya, was born of her. Bṛhaspati of big fame has been glorified as the preceptor of the Devas.

Viśravas married Devavarṇinī the daughter of Bṛhaspati, Puṣpotkaṭā and Vākā the daughters of Mālyavān and Kaikasī, the daughter of Mālin. Listen to his children begot of these wives. Devavarṇinī gave birth to Vaiśravaṇa the eldest son.

41-43. He was endowed with divine ways (or injunctions) and saintly learning. He had the form of Rākṣasas, strength of Asuras (demons). He had three legs, a very huge body, a

stout head, a large chin, eight curved teeth, green moustache and pike-like ears. He was bright red in colour. His arms and forearms were short. He was reddish brown and very terrific. He was richly endowed with the knowledge of *Vivarta* (the sky or illusory nature of the world ?) He was enlightened ever since his birth.

44-46. On seeing him, his father said "This is Kubera" (ugly-bodied one). The word 'Ku' is an epithet used to indicate contempt. The body is called *Bera*. He was Kubera on account of his deformed body. He was thus marked by this name. Since he was the son of Viśravas and also because he was like Viśravas due to resemblance, he would be known by the name Vaiśravaṇa.

Kubera begot of Ṛddhi his well-renowned son Nalakūbera.

47. Kaikasī gave birth to Rāvaṇa, Kumbhakarṇa and Śūrpaṇakhā, a daughter. Vibhīṣaṇa was the fourth among her children.[1]

48-50. Rāvaṇa had pike-like ears and ten heads. He was tawny-coloured. His hairs were red. He had four legs and twenty hands. He was very powerful with a huge body. He resembled collyrium of an excellent type. He had fanglike curved teeth. His neck was red. He had the form, strength and inherent vigour of a Rākṣasa. He could defeat Yakṣas and other Rākṣasas by means of his physical strength and keen intellect. Terrible by nature Rāvaṇa was extremely cruel. He could rout his enemies.

51-54. In his previous birth Rāvaṇa was Hiraṇyakaśipu. That Rākṣasa ruled as king for thirteen sets of four Yugas. The period (of his rule) reckoned in years in accordance with human calculation comes to fiftysix million one hundred and sixty thousand years.* O Brāhmaṇas, he could give terrible sleepless nights to the Devas and sages. In the twentyfourth Tretāyuga, the power of penance of Rāvaṇa was exhausted and

1. VV. 47-54. The author is familiar with the traditional Rāma story but his description of Rāvaṇa is peculiar.

* One set of four Yugas=4320000 years.
4320000 × 13 = 56160000 years.

dwindled down. Coming into contact with Rāma, the son of Daśaratha, he met with destruction along with his followers.

55-56. Mahodara, Prahasta, Mahāpārśva and Khara were the sons of Puṣpotkaṭā. She had a daughter (named) Kumbhīnasī also Triśiras. Dūṣaṇa and Vidyujjihva the Rākṣasa are remembered as the children of Vākā. There was a daughter also named Anupālikā.

57. Thus these ten Rākṣasas, the descendants of Pulastya, were of very cruel activities. They are of very terrible pursuits ever since their birth. All of these were unassailable even to the Devas.

58-62. All of them had acquired boons. They were heroic and they were accompanied by sons and grandsons.

Aiḍaviḍa (i.e. Kubera), the descendent of Pulastya, who was Savyapiṅgala (? Tawny-coloured in the left side) became the king of all Yakṣas, all those Rākṣasas who were the descendants of Pulastya, and of all those cruel Brahmarākṣasas belonging to the families of Agastya and Viśvāmitra who still carried on the study of the Vedas and who performed regularly penances and holy rites.[1]

The other three groups of Rākṣasas were the performers of Yajñas. They were Yātudhānas, Brahmadhānas and *Vārtās* (?). They were moving about during the day time and they were not nocturnal wanderers like other demons. Their four groups are remembered by the wise (learned men). They were *Niśācaras*) moving about at night). They were Paulastyas (descendants of Pulastya), Nairṛtas, Āgastyas and Kauśikas. Thus it is remembered that there were seven classes (communities) of those Rākṣasas. I shall describe their form and features inherited by them naturally.

63-69. They are tawny-coloured and have round eyes. They have big bellies and huge bodies. They have eight-curved fanglike teeth and pikelike ears. Their hairs stand upright. Their mouths appear as though slit open upto the ears (on either side). Their smoke-coloured upright hairs are like the Muñja grass. They have large thick heads shedding bright

1. VV. 60-70 enumerate and describe the seven tribes of Rākṣasas.

lustre. Their thighs and forearms are short. Their faces are copper-coloured. Their tongues and lips hang down. Their brows appear dangling. Their noses are thick. They have blue (black) limbs with red necks. Their eyes are majestic and they appear terrible. Their voice and tone are extremely terrible. Their calves are hideous and rolled up. They are stout and have prominently protruding noses. They are firm and have sturdy bodies like rocks. They are cruel and terrible ever since their birth. Generally they are consistent in their activities.

They put on (ornaments like) earrings, armlets and coronets. They bedeck themselves in diverse kinds of ornaments. They wear many kinds of garlands and use all types of fragrant scents and unguents. They are remembered as habitual eaters of cooked rice, meat and even human flesh. Thus is remembered the similarity in forms and features of demons by learned men. They are unequalled in strength, intelligence and ability to fight using the deceptive power of Māyā (or black magic).

70-73. The sons of Pulaha were the beasts, all (kinds of) serpents and tigers with curved fangs, the goblins, the cobras, the Piśācas, the reptiles, the deer, the elephants, the monkeys, the Kinnaras, the Māyu (? a kind of monkey?) and the Kimpuruṣas. These creations belonging to the family of Krodhavaśā have previously been recounted by me.

In this Vaivasvata Manvantara, Kratu is remembered as issueless. He has neither wives nor sons. He remained checking his sexual impulses and potency.

I shall recount the family of Atri the third Prajāpati (among sages).

74. He had ten beautiful wives who were very chaste.[1] All those ten were the children of Bhadrāśva begot of Ghṛtācī the celestial damsel.

75-76. They were Bhadrā, Śūdrā, Madrā, Śalabhā, Maladā, Balā and Halā. These seven (were very important) and the others like them viz. Gocapalā, Tāmarasā and Ratnakūṭā.

1. VV. 74-86 describe the descendants of Atri, the 3rd Prajāpati sage.

Among their sons perpetuating their lines• was (the scion) named Prabhākara.

77-80. He begot of Madrā the famous son Soma (the moon). When the sun was hit by Svarbhānu (Rāhu), when he was falling down to the earth from the heaven and when this world was overwhelmed by darkness, it was by him (i.e. Atri) that light was made to function. The sun who was falling was also told "Welfare to you." Due to the utterance of that Brahmanical sage, he (the Sun) did not fall from heaven on to the earth. It was Atri, the sage of great penance, who initiated the spiritual lines (of Ātreyas). It was he who brought about the prevention of death of Suras in the course of Yajñas. He begot of those (ten Apsaras) sons equal to himself.

81-84. The holy lord sanctified by means of very great penance begot those ten sons. Those sages well known as Svastyātreyas have mastered the Vedas. Among them, two were extremely renowned. They were devoutly interested in the Brahman and were of great spiritual power.

Datta is considered to be the eldest, Durvāsas was his younger brother. The youngest of all was a lady who expounded the Brahman.

In this context the persons well-versed in the Purāṇas cite this verse.

Persons conversant with the Purāṇas say that the noble-souled son of Atri (named) Dattātreya is the body (incarnation) of Viṣṇu. He is tranquil in his mind and free from sins.

85. Among the descendants of his (i.e. Atri) four are well renowned on the earth viz. Śyāvāśvas, Mudgalas, Vāgbhūtakas and Gaviṣṭhiras.

86. The following four (also) are remembered as belonging to the side (family) of Atris. They are of very great power. They are Kāśyapa, Nārada, Parvata and Arundhatī.

87. These were the mental progeny (of Atri). Understand (the progeny) of Arundhatī.

Nārada gave Arundhatī in marriage to Vasiṣṭha.

88-89. Nārada of great splendour was of very great sublimated sexual potency due to the curse of Dakṣa. Formerly, at the time of the battle between the Devas and the Asuras, on

account of the Demon Tāraka's depredations, the whole world had been overwhelmed by drought. The entire universe was in an excited state. It had been in turmoil along with the Suras.

90. By means of his penance the intelligent Vasiṣṭha enlivened the subjects by making the medicinal herbs.

91. Vasiṣṭha[1] begot his son Śakti of Arundhatī. Śakti procreated his bosom-born son Parāśara of Adṛśyantī.

92. The holy lord Kṛṣṇadvaipāyana was born of Kālī, by (her union) with Parāśara. From Dvaipāyana, Śuka, equipped with all good qualities was born of the Araṇī (the holy wooden stick used ro produce fire by attrition).

93-96. The following six were born of Pīvarī as the children of Śuka viz.—Bhūriśravas, Prabhu, Śambhu, Kṛṣṇa and Gaura the fifth (i.e. all the five were sons. The sixth was a daughter). A daughter was also born viz.—Kīrtimatī. She was the mother of yogic power. She maintained all the holy rites. She was the wife of Aṇuha and mother of Brahmadatta. The descendants of Parāśara were the following eight viz.—Śvetas Kṛṣṇas, Pauras, Śyāmadhūmras, Caṇḍins, Uṣmadas, Dārikas and Nīlas.

The eight Pakṣas of the noble-souled Parāśars have been recounted. Hereafter, listen and understand the progeny of Indrapramati.

97. The child named Kuni who was born of Kapiñjalī (Taittirī bird) Ghṛtācī is called Indrapramati.

98. Vasu, born of the daughter of Pṛthu, was his son. Upamanyu was his son. It was from him that Aupamanyus took their origin.

99-100a. Kuṇḍineyas are reputed to have been originated from Mitra and Varuṇa. Ekārṣeyas as well as others are well-known as Vāsiṣṭhas. Thus these eleven sections of Vāsiṣṭhas are declared.

100b-102. Thus the eight well-known mental sons of Brahmā have been recounted. They were brothers of very

1. VV. 90-100 describe the race of Vasiṣṭha.

great fortune. Their races were well established. It is they who sustain the three worlds full of the groups of Devas and sages. Their sons and grandsons were hundreds and thousands.[1] The three worlds are pervaded by them as by the rays of the sun.

CHAPTER NINE

Propitiation of Pitṛs

(Rules and Regulations regarding the Ritual concerning Pitṛs).

The Sages Said :

1. Bhavānī had been Satī in the previous birth as the daughter of Dakṣa. How was she born for the second time as Umā ?

2. The king of the mountains begot her of Menā, the daughter of the Pitṛs, Who are these Pitṛs of whom Menā became the mental daughter ?

3-4. Who are those beings called Pitṛs whose grandson was Maināka and whose granddaughters were Umā, Ekaparṇā, Ekapāṭalā and Gaṅgā the most excellent one among the rivers ? Who was the eldest of all the daughters of Himālaya ? All this has been desired to be pointed out by you. Narrate it to us.

5-7. Good fortune to you. I wish to hear the excellent injunction regarding Śrāddha.[2] Who are laid down in Smṛtis

1. A comparison of the race of sages with those given in other Purāṇas (for example) the *Matsya* shows many dissimilarities in names, though some of the *gotras* and *pravaras* are common.

2. Chs. IX to XX of the present Purāṇa describe the *Śrāddha -Kalpa* or the procedure of ancestor-worship in ancient India. It is an important topic and forms an integral part of Hindu Dharma Śāstra. It is rooted in the belief in after-death survival of the deceased ancestors and their residence in a particular region or world called *Pitṛ-loka*. This belief is pre-Vedic as it dates

as their sons and how are they Pitṛs (manes). How were they born? What were their names? Of what nature are they? Are these Pitṛs who are deities unto the Devas, in heaven? Thus I wish to understand the excellent creation of the Pitṛs and how the Śrāddha performed by us propitiates the Pitṛs.

8. What is regarded (in Smṛtis) as the reason why they (Pitṛs) are not visible? What (type of) Pitṛs stay in the heaven and what type in the hell?

9-12. How do these Śrāddhas proceed to the Pitṛs, the Śrāddhas that are offered after uttering the names of the father, father's father and great-grandfather against the three Piṇḍas (Rice-balls)? How are they if stationed in the hell, capable of bestowing benefits? Who are these beings named Pitṛs? Whom shall we worship again? We have heard that the Devas also worship the Pitṛs in the heaven. I wish to hear in detail although it has been heard of many times and the designations are also very clear. It behoves you to recount it.

Sūta Said :—

13-15. I shall tell you in detail in accordance with my intellect and what has been heard by me. The Pitṛs, the sons of the Devas are born in (all) the Manvantaras. Those who have gone and those who are yet to come are the seniors and the juniors respectively. Those Pitṛs have gone by, along with the Devas in the other Manvantaras. I shall decisively recount to you those (Pitṛs) who exist now. It is Manu the Śrāddha-Deva[1] the presiding deity of Śrāddhas who will initiate the ceremony of Śrāddhas unto them.

16. Thinking that they (gods) will worship me that lord Brahmā created the Devas.[1] But they forsook him and worship-

from the Indo-Iranian period (vide S.B.E. Vol. IV, p. 262), for the Iranian Fravarshes of Yima-Yama Ancestor-worship for continuation of one's race and prosperity is found in the ṚV. The Gṛhya Sūtras and old Smṛtis (like Manu and Yājñavalkya) prescribe the procedure of Śrāddha which is generally followed in the Purāṇas. For example, The Śrāddha procedure is found in different Purāṇas such as A.P. 163.2-42, G.P.I.210, K.P.II 22.20-62, N.P. Ch. 28, Vā.P. Chs. 71-80.

It is noteworthy that in V.V. 5-12 all questions, doubts etc. about the performance of Śrāddha are raised.

1. The proper name of Indra in this Manvantara.

ped themselves because they were desirous of the fruits (thereof).

17. They were cursed by Brahmā—"You will become deluded and devoid of consciousness. Hence, you do not know anything. Become deluded in the worlds."

18. Again and again all of them bowed down to him and requested god Brahmā (for pardon). In order to bless the worlds, the lord spoke to them again.

19. "Make atonement as a sin of transgression has been committed by you all. Ask your sons. Therefrom you will acquire knowledge and wisdom."

20. Thereafter, desirous of comprehending the (mode of) atonement (and to perform it) they asked their sons in secret with their selves duly well controlled.

21. To them the sons conversant with virtue and piety and possessed of complete control of their souls, explained the different kinds of atonement of sins originating from the mind, words and actions.

22-26. Regaining their consciousness the delighted heaven-dwellers spoke to their sons—"Indeed, you are our Pitṛs (fathers)[1] because we have been enlightened by you in regard to virtue, wisdom and disinterestedness in the worldly pleasures. What boon should be given to you ?"

Again Brahmā spoke to them—"Indeed, you are truthful in speech. Hence, what has been mentioned by you shall be so and not otherwise. This is what is uttered by you—your own sons have been mentioned as your Pitṛs (fathers)." They will become (your) Pitṛs. Let this boon be given to them. On account of these words of Brahmā, the Parameṣṭhin, the sons attained the status of the fathers (*Pitṛtva*) and the fathers attained the status of the sons. Hence, those sons are the Pitṛs. This is the status of *Pitṛtva* declared about them (in Dharmaśāstra).

27. After declaring in this manner the sons to be the fathers and fathers to be the sons, Brahmā said once again to the Pitṛs for the development of their selves.

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1. V. 22 explains the paradox why Pitṛs who were the Sons of gods became the 'fathers of their own fathers'. Manu III. 201 differs from this text and states that Pitṛs sprang from Sages and from the Pitṛs were born gods and human beings.

28. "If anyone were to perform the Śrāddha rites with undesirable Pitṛs, the Rākṣasas and the Dānavas will attain the fruit thereof.

29. On being developed by means of the Śrāddhas, and strengthening further the imperishable moon day by day, all the Pitṛs will increase.

30. Soma, the moon god, strengthened and developed by means of the Śrāddhas, will develop the people too and the entire world along with the mountains and forests, surrounded by the mobile and immobile beings.

31. If men, desirous of nourishment and development, were to perform Śrāddhas, the Pitṛs will always bestow on them nourishment and progeny.

32-33. Those Pitṛs and Pra-pitāmahas (great grandfathers) to whom (the younger members of the family) offer three balls of rice in Śrāddha against the utterance of (i.e. mentioning) their Gotras and names are present everywhere. They strengthen the subjects (their progeny) by that offering of Śrāddha. Such a behest had been formerly declared by Brahmā the Parameṣṭhin.

34. Thereby all these viz. charitable gift, self-study of the Vedas and power of penance can be achieved. There is no doubt about this that the Pitṛs are the bestowers of wisdom on you all.

35. Thus these Pitṛs are the Devas and the Devas are the Pitṛs. The Devas and the Pitṛs are mutually the Pitṛs (fathers) of one another.

36. On hearing these words of Brahmā from Sūta who had completely understood the Brahman (Ātman), all those sages once again asked Sūta as follows.

The Sages said :—

37. How many are the groups of Sages* (*Muni-gaṇāḥ**)? At what time did those groups (come into existence ?). They

* This should be *Pitṛgaṇāḥ* as in Vā.P. 71.36.

were the ancestors and the most excellent ones among the Devas. They were those who developed and strengthened the Soma (moon) on behalf of the Devas.

Sūta said :—

38. Unto you all, I shall relate this most excellent creation of the Pitṛs, about which Śamyu formerly asked his father Bṛhaspati.

39. The son Śamyu equipped with the good quality of modesty, put this question to Bṛhaspati who was seated nearby and who was an expert in all the subjects worthy of being known.[1]

40. "Who are these beings called Pitṛs ? How many are they ? What are their (respective) names ? How were they born ? How did they attain the status of the Pitṛs ?

41. Wherefore do the Pitṛs perpetually nurture and develop the Yajña ? All the holy rites of noble souls have the Śrāddha rite at the outset (why is it so ?).

42. To whom are the Śrāddha offerings to be given ? What is the great benefit when they are offered ? What are those holy centres and rivers where Śrāddha performance is everlasting in merit.

43. What are those places where an excellent Brāhamaṇa attains everything after performing Śrāddha ? What is the prescribed hour for the rite of Śrāddha ? What is the injunction that governs it ?

44. O holy lord, I wish that what has been enquired by me is explained in detail and in the proper sequence."

45. Bṛhaspati of great intellect, who was asked thus, explained the problem very well and in the due order as he was the most excellent one among those who could unravel questions and problems.

Bṛhaspati said :—

46. "O dear one, I shall explain the solemn excellent question which you, with due propriety, ask me with proper humility.

1. In order to explain the full procedure of the performance of Śrāddha Śamyu is shown to have raised the points in VV 40-44.

47-48. None of these was in existence then, none—viz. the heaven, the ether, the earth, the stars, the (four) quarters, the sun, the moon, the day and night. The universe was in complete darkness. Brahmā, who was the sole Being (in existence) performed a very austere penance difficult for others to perform."

49. Once again, Śamyu spoke to his father who was the most excellent one among persons conversant with Brahman, who had mastered and performed all the Vedic rites and who was the most excellent among those who know everything that should be known. "Of what sort was the penance which Prajāpati, the lord of all living beings, performed ?"

Bṛhaspati replied :—

50. He performed that penance which is the most excellent one among all kinds of penance (which is called) Yoga. Meditating and contemplating, the holy lord created the worlds then by means of that Yoga.

51. The knowledge and wisdom of the living beings of the past and future, the worlds, all the Vedas, and the immortal Yogas were created then by Brahmā who is the eye of the worlds.

52. Those worlds are called Santānaka. It is in them that the brilliant ones well known as Vairāja gods abide. They are the gods of the gods in the heaven.

53. Even as the outset, Lord Brahmā, equipped with the power of Yoga and penance had created the Devas, the eternal ones, endowed with Yogic potentiality.

54. They are well known as Ādidevas (the primordial Devas). They have great inherent strength and vigour. They are worthy of being worshipped by the Devas, the Dānavas and the human beings.

55. Among them, it is mentioned that there are seven groups honoured and respected by the three worlds. Three of them are formless (*Amūrtis*) and four of them are (*Samūrtis*) embodied ones.

56. The three sets (*Bhāvamūrtis*) who have conceptual forms (i.e. formless ones) are above. Beneath them are the four sets of subtle forms (*Sūkṣmamūrtis*).

57. Thereafter are the Devas and thereafter is this earth. This is the series of the worlds. They shower water on this world. It is in them that the clouds take their origin.

58-61. Rice and other food-grains grow through rain, therefrom is the origin of the worlds (peoples). Since they develop and strengthen the Soma (moon) and the rice (food grains) due to their Yogic power (or by means of their contact), they call them Pitṛs (fathers) of the worlds. They are the most excellent ones in the worlds; they have the speed of the mind; they have *Svadhā* for their food, they have sublimated all their desires; they have got rid of greed, delusion and fear; they are devoid of cares and anxieties, they have got rid of their griefs.

After having discarded their yogic power, they have attained those worlds of very pleasant and beautiful sight. They become divine, meritorious, sinless and noble-souled. Thereafter at the end of a thousand Yugas, they become expounders of Brahman.

62-64. The *Amūrtis* (formless ones) attain liberation after regaining their Yogic power. After discarding *Vyaktāvyakta* (the manifest and the unmanifest), due to their great Yogic power, they disappear like the meteor in the sky (or) like the flash of lightning in a trice. After casting off the multitudes of the bodies through their Yogic power, they attain the state of being worthy of being worshipped and that of namelessness just as the rivers that get submerged in the ocean. By means of holy rites and worship of the preceptors, they strenuously perform Yogic exercises.

65. Propitiated in the Śrāddha, the Pitṛs adopt their yogic power and through that yogic power develop and strengthen the Soma whereby the three worlds sustain their lives.

66. Hence *Śrāddhas* should be offered with great effort (for the acquisition) of the yogic power. Indeed Yoga is the source of the strength of the Pitṛs. Soma (the moon) functions through the Yogic power.

67. One may feed a hundred thousand Brāhmaṇas[1] or

1. VV. 67-74 describe the importance of feeding a Yogin—a point emphasized again by him in the following chapters.

everyone who comes (at the time of Śrāddha). But hear me, one person who is conversant with Mantras deserves all of them (i.e. feeding one knower of Mantras is on a par with feeding a hundred thousand Brāhmaṇas).

68. One may feed many of these *Mantrajñas* who may come (to his house). But one *Snātaka* (i.e. an initiated householder) who is propitiated, hear me, deserves all of them (i.e. feeding a *Snātaka* is on a par with feeding many *Mantrajñas*).

69. If a thousand Mantrajñas or a hundred Snātakas or a single master of Yoga, are fed what is taken in by them saves one from a great danger [a master of Yoga is so great that he is on par with a hundred of Snātakas etc.]

70. Yoga alone (i.e. a man equipped with Yogic power) excels a thousand householders, a hundred *Vānaprasthas* (forest dweller hermits) and a thousand Brahmacārins (the celibate religious students).

71. Prajāpati has said: An atheist, an evil-doer, a person mixed of castes or a thief cannot have redemption from anything else except (by offering) a charitable gift unto those who have Yogic power.

72. If the son or a grandson feeds a *Dhyānin* (one who meditates), the Pitṛs become delighted like the farmers who become delighted when there is plenty of rain.

73. If persons engrossed in meditation are not available one should feed a *Brahmacārin*. If he is not available one may feed a householder who is *Udāsīna* (indifferent to worldly pleasures).

74. This is what is ordained by Brahmā—"A *Dhyānayogin* (one who meditates) is greater than one who stands on a single foot for a hundred years subsisting only on the air.

75-76. Thus this first set of Pitṛs of unmeasured vigour has been recounted. This set remains forever, sanctifying all the worlds.

Hereafter, I shall explain once again all the sets and the *Santati* (the unbroken line or race) *Saṁsthiti* (the existence) and Bhāvanā (conception) in their due order.

CHAPTER TEN[1]

Birth Of Skanda

(Dynasties of Pitṛs : Propitiation of Pitṛs by performing Śrāddha.

Bṛhaspati said :

1. These seven groups of Pitṛs[2] are considered as the most excellent among victorious ones. Four of them have forms and three of them are *Amūrtis* (formless ones).

2. Listen attentively. I shall tell their worlds as well as creation. I shall recount those who are their daughters and those who are regarded as their grandsons (daughters' sons).

3. In those worlds named Santānakas the formless yet brilliant groups of Pitṛs abide. They are the sons of Prajāpati.

4. They are the sons of Viraja the Prajāpati. Hence they are well known as Vairājas. They are excellent Brāhmaṇas. These are the Pitṛs, O dear one, who increase the yogic power of the yogins.

5-6a. They perpetually develop the Yogic powers (of others) by means of their own Yogic power. Strengthened and developed by means of Śrāddhas, they develop the Soma (the moon god). Soma who is thus strengthened and developed strengthens and develops the worlds.

6b-8. The mental daughter of these is Menā by name. She was the wife of the great mountain Himavān. Maināka is said to be her son. The excellent mountain Krauñca is also the son of this mountain. The king of mountain begot three daughters of Menā viz.—Aparṇā, Ekaparṇā and the third one Ekapāṭalā.

9. Two of them had places of shelter viz.—Ekaparṇā took shelter under a Nyagrodha tree and Ekapāṭalā under a Pāṭalā (trumpet-flower tree). Aparṇā was without any abode. They performed penance.

1. This chapter is textually similar to Vā. P. 72.

2. Cf. Pd. P. V. 9.2-3, Vā. P. 72.1,73,.60 for similar seven divisions of Pitṛs into those having forms and formless ones.

10-11 They performed for a hundred thousand years a severe penance that could not be performed by even the Devas and the Dānavas. Ekaparṇā took only a single leaf as her food. Ekapāṭalā had her food with a single Pāṭala (? flower). They took in this food only once in a thousand years.

12. One of them (had performed penance) without taking food. Her mother who was pained on account of her motherly love forbade her (from performing penance) saying 'U mā' (O daughter do not).[1]

13. The gentle lady Aparṇā who performed a penance very difficult to be performed (by others) on being addressed in that manner, became well known in the three worlds as Umā: She was extremely fortunate.

14. She became well known by that name on account of her activity expressed in the words of such a derivation. This world with its mobile and immobile living beings had such (splendid) triad of virgins.

15. What had been created by the power of penance of these three virgins will hold good as long as the earth exists. All those three (virgins) were equipped with Yogic power. Penance sustained their physical bodies.

16. All of them had excellent and great fortune. All of them possessed permanent youth. All of them were expounders of the Brahman. All of them had sublimated their sexual urge and potentiality.

17-19. Umā was the greatest (eldest) and the most excellent among them. She had an excellent complexion and was endowed with great yogic power. She approached (and dedicated herself) to Mahādeva. Uśanas the son of Bhṛgu became her adopted son.

Ekaparṇā the chaste lady of good conduct became the wife of Asita. She was given in marriage to that intelligent preceptor of the Yogic cult. Endowed with the perfect knowledge she gave birth to Devala who was Brahmiṣṭha (one who was engrossed in meditation on Brahman).

1. Kālidāsa echoes this in Kumāra-Sambhava I.26 *Umeti mātrā tapaso niṣiddhā paścād Umākhyāṁ sumukhī jagāma* /

20. Ekapāṭalā who was the third among those virgins approached (and dedicated herself) to Jaigīṣavya the son of Śata-śalāka.

21. Śaṅkha and Likhita are remembered as his sons but not born of a womb. These were the greatly fortunate splendid daughters of the Himavān.

22-24. That eldest girl was Rudrāṇī (wife of Rudra). She excelled others on account of her good qualities.

Umā and Śaṅkara were pleased with each other in their minds. They were closely united to each other. On coming to know of this, the slayer of Vṛtra (i.e. Indra) became afraid of the birth of a child of those two (deities) engaged in sexual intercourse.

The fire-god was sent near them by Indra. The firegod was instructed thus—"O Hutāśana (swallower of the holy offerings), create an interruption in the sexual inter-course of these two.

25. You go everywhere. (You are free to go anywhere). Hence, there can't be any blame on you." On being instructed thus, the instruction was duly carried out by the firegod.

26. The lord left Umā and discharged the semen on the ground. Instantly, the firegod was cursed by the annoyed and infuriated Umā.

27-30. In words choked on account of anger she spoke (cursed) the fire-god thus—"O fire-god, even before we were satisfied, you brought about an interruption in our sexual intercourse. You have committed an act that should not have been committed. Hence, you are evil-minded. The extremely lustrous semen of Rudra that has come out thus, has become a foetus. You must carry the same within you. This is the punishment to you."[1]

On account of the curse of Rudrāṇī due to his (firegod's) own guilt, O Brāhmaṇa, the fire-god held the foetus within

1. The story of Skanda's birth is given in Mbh. Anuśāsana Chs. 85 and 86.5-14. There is much variation in the accounts of Skanda's birth in Purāṇas which are a mixture of folk-lore and mythology. The credit of creating a consistent story in a superb epic out of this diverse material must be given to Kālidāsa.

him for many years. He approached Gaṅgā and said : "Let this be heard, O excellent one among the rivers.

31-34. Very great distress is caused to me as I have to carry the foetus within me. O river, hold this foetus for the sake of my relief and welfare. Due to my gracious favour, a son will be born to you. He will be a bestower of boons."

Saying "So be it", that great river became very delighted and carried that foetus (although) her mind was being burned. (There was a burning sensation within herself). Being distressed thus on account of a very great deal of stress and strain, that great river cast off that excellent foetus that dazzled like fire.

And then was born the son of Rudra, Agni and Gaṅgā. He had a pinky lustrous complexion.

35-36. He was as brilliant as a hundred suns. He had great splendour and valour. When the son of Jāhnavī (Gaṅgā) the boy of great fortune was born, the firmament was covered (crowded) with aerial chariots as though with a number of birds. The celestial drums of sweet sound were beaten (sounded) in the sky.

37. The Siddhas and Cāraṇas moving about in the sky discharged showers of flowers. The Gandharva chieftains began to sing here and there (everywhere).

38-39. Yakṣas, Vidyādharas, Siddhas, Kinnaras, thousands of great serpents and the excellent birds approached with great reverence the highly fortunate son of Śaṅkara born through the fire-god. Daityas, Vānaras (monkeys) and Rākṣasas were struck by that miraculous force.

40. That child born of the fire-god was seen at close quarters by the wives of the seven sages excluding Arundhatī. They had been on their way for their daily ablution.

41. That lordly son born of Rudra and resembling the rising sun was surrounded by them with great affection as though by his own real mothers.

42. The son of Jāhnavī was desirous of being simultaneously suckled by all those gentle ladies. Hence, the glorious child created six faces (mouths.) Therefore, he is remembered as Ṣaṇmukha (six-faced).[1]

1. VV. 40-45 explain why Skanda got six faces. The Mbh. account differs.

43. When that great lord was born, the groups of Dānavas who could not bear the power of the Devas had a purge[1] (loose motion due to excessive fear). Hence that valorous lord came to be known as Skanda.

44. Since that ancient lord, the slayer of the Asuras, was (breast-fed and) nurtured by Kṛttikās he became well known as Kārttikeya.

45. When that enemy of the Daityas yawned, his (weapon) Śakti (Spear) (named) Aparājitā (unvanquished) came out of his mouth emitting brilliant flames of fire.

46-47. Two very gentle birds, a peacock and a cock were handed over through Garuḍa, for Skanda to play, by Viṣṇu the powerful one; a banner (with cock as the emblem) was given by Vāyu (wind-god) and a great Vīṇā of loud sound was presented by Sarasvatī.

48-50. A goat was given by the self-born lord (Brahmā) and a sheep was given by Śambhu. O Brāhmaṇa, the mountain Krauñca sporting about by means of illusive power was felled by him. Tāraka the excellent Asura was pierced through and thrown down by him. So the lordly son of the fire-god, the valorous enemy of the Daityas, was crowned as commander-in-chief by the Devas along with Indra and Upendra (i.e. Viṣṇu). This leader of the Suras is mentioned as Senāpati (lord of the army).

51-53a. Lord Skanda, the lord of all the worlds caused the purge of the enemies of the Devas. He was surrounded by the different kinds of Pramathas (semidivine followers of Śiva), groups of goblins, diverse kinds of Mātṛs (mothers) and groups of Vināyakas.

The worlds where Marīci's sons live are called Somapadas. Skanda and others stay there and the Devas worship them.

53b-54. It is heard that the Pitṛs named Barhiṣads are Somapās (imbibers of the Soma juice). The mental daughter

1. This is an indecent derivation. Due to the casting off of the Semen of Śiva by Agni and Gaṅgā, the child came to be called Skanda (*Skannatvāt skandatām prāptaḥ*—states Mbh. *Anu.* 86.14.

of the (Pitṛs) was the river named Acchodā. There is a divine lake named Acchoda from which this river flows out.

55. Those Pitṛs had never before been seen by her. She was born as their mental daughter. Hence, she did not know her own Pitṛs.

56-57. Transgressing those genuine Pitṛs, she chose the son of Aila well known as Amāvasu, as her father. He was traversing the sky accompanied by the Apsaras (named) Ādrikā. He was seated in an aerial chariot in the firmament. On account of her transgression, she was unable to move about in the sky.

58-59. After seeking another father she slipped off from the Yogic power and fell down. Slipping down from the heaven and falling down she saw three aerial chariots of the size of *Trasareṇu* (an atom). She saw her Pitṛs stationed in them. They were very subtle. They were not very clear. They appeared to have been put in fire.

60. The distressed river falling headlong cried out "Ye save me !"

She was then told by them "Do not be afraid !" Hence, she became stabilised.

61-64. Thereafter, with these words (of humility), she pacified them in her low-spirited despondency. Then the Pitṛs spoke to their daughter who had fallen off from her glory on account of her transgression :—

"O lady of bright smiles, you have fallen off from your glory on account of your own fault. The deities (gods) always attain (experience) the fruit of their action through those very same physical bodies with which they perform their actions. In the case of gods, actions fructify instantly and in the case of human beings they fructify after death. Hence dear daughter, you will attain the fruit of your penance after death." On being told thus, she again pacified and propitiated the Pitṛs.

65-68. After due meditation, they took pity on her and became pacified and pleased. On observing the inevitable future, the Pitṛs of Somapā (imbibers of the Soma juice) type, spoke to their daughter :— "O lady of great lustre, you will become the daughter of this very same king Amāvasu of noble

soul, born on the earth among human beings. After that you will attain these worlds once again. In the twentyeighth Dvāpara Yuga, you will be born of the species of fish. You will become the daughter of this same king Amāvasu and (his wife) Ādrikā. You will give birth to the sage, the son and successor of Parāśara.

69-70. That Brāhmaṇa sage will divide the single Veda into four parts (sections). You alone will give birth to two sons of Śantanu of great brilliance and lustre, They will increase the fame of Śantanu. They will be Vicitravīrya well conversant with virtue and piety, and Citrāṅgada the king equipped with the strength of all living beings.

71. After giving birth to all these, you will once again attain these worlds. Due to your transgression of the Pitṛs you will have a despicable birth.

72. You will become the daughter of that very same king and Ādrikā. After taking birth as their daughter, you will attain these worlds once again."

73-74. Thus addressed, she was later born as Satyavatī[1] the daughter of a fisherman. She was born as a fish and the daughter of Ādrikā and Amāvasu. She was born of the fish Ādrikā in the confluence of Gaṅgā and Yamunā. Indeed, she was that king's daughter. She was born due to the semen of that king.

75. The worlds named "Virajas" are in the firmament The groups of Pitṛs remembered by the name 'Agniṣvāttas' live there. They have the lustre of the sun.

76. Groups of Dānavas, Yakṣas, Rākṣasas, Gandharvas, Kinnaras, Bhūtas, serpents and Piśācas who seek benefit worship them.

77. These sons of Pulaha, the Prajāpati, have been recounted. Their mental daughter is well known by the name Pīvarī.

78-82. She was a Yoginī (lady of Yogic power). She was the wife of a Yogin and the mother of a Yogin.

1. VV 53-74 give the previous birth of Satyavatī, mother of Vyāsa and then the queen of Śantanu.

In the twenty-eighth Dvāpara Yuga, the glorious great Yogin, Vyāsa will be born. O excellent Brāhmaṇa the yogic cult (power) (will flourish) in him. A sage of great power of penance named Śuka will be born of Vyāsa in the Araṇī. (the wood used for the production of fire by means of attrition), like the smokeless fire. He will be born in the family of Parāśara. That holy lord will beget five sons of Pīvarī, the daughter of the Pitṛs. The sons will be renowned and fully equipped with the Yogic practice. The five sons are Kṛṣṇa, Gaura, Prabhu, Śambhu and Bhūriśruta. He will beget a daughter too (named) Kīrtimatī. She will be a *yoginī* and the mother of Brahmadatta.

83. He will become a great sage who can go everywhere. He will be a liberated one adopting the *Apunarmārga* (the pathway from which no one returns i.e. mokṣa) endowed with the rays of the sun.

84. These three sets (of Pitṛs) have been recounted. Understand the remaining four. I shall describe the sets (of Pitṛs) having Prabhā (lustre) as their forms, O excellent Brāhmaṇa (?)

85. Those Kāvyas, the sons of Agni Kavi (?), are the Pitṛs born of Svadhā. They are the Pitṛs in the celestial worlds shining with the luminary bodies. They have great brilliance.

86. In holy rites causing the development and flourishing progress and fulfilment of all desires the Brāhmaṇas worship them. Their mental daughter is well known as Yogotpatti.

87. She was given in marriage to Śukra by Sanatkumāra. She became well renowned as Ekaśṛṅgā. She caused the increase in the fame and renown of the Bhṛgus.

88-89. Those worlds which have rays within are stationed in the heaven enveloping everything.

These are the sons of Aṅgiras formerly nurtured and developed by the Sādhyas. Those Pitṛs are declared as Upahūtas. They shine in the heaven; seven groups of Kṣatriyas who seek benefit, worship them.

90. Their mental daughter is well known by the name Yaśodā. She is considered as the queen mother of Khaṭvāṅga the noble-souled king.

91-92. Formerly, in his Yajña this *Gāthā* (verse) was sung by the great sages after seeing the birth, from fire, of the noble-

souled Śāṇḍilya—"Those men who see the Yajamāna (the sponsor of the sacrifice) Dilīpa with mental purity, are the conquerors of heaven. (That king Dilīpa) is noble-souled and is truthful in his observance of rites."

93-94. (?) The Pitṛs named Ājyapās are the sons born of Pulaha who was born of Kardama, the Prajāpati. They reside in those worlds which can go wherever one desires. They move about in the sky in various forms and shapes. The groups of Vaiśyas who seek benefit worship these Pitṛs in Śrāddha.

95. Their mental daughter is well known by the name Virajā. She was the chaste wife of Nahuṣa and the mother of Yayāti.

96. The Pitṛs named Sukālas are the sons of the noble-souled Vasiṣṭha, son of Hiraṇyagarbha (Brahmā). The Śūdras worship them.

97. Those worlds where they stay in the heaven are Mānasa by name. Their mental daughter is Narmadā, the most excellent river.

98. She sanctifies the living beings as she proceeds along the Dakṣiṇāpatha (southern tract and territory). She was the wife of Purukutsa and the mother of Trasaddasyu.

99. It is after accepting these that Manu the lord of the Manvantara initiates the Śrāddha rites everywhere.

100. He sponsors the rites of Śrāddha in the case of everyone in the order of the Pitṛs, O excellent Brāhmaṇas. Hence Śrāddha must be offered with faith in accordance with one's own Dharma (religious duty).

101. In all cases (i.e. all castes and creeds) the Śrāddha (ablation) offered to the Manes in silver vessels or those set with silver propitiates the Pitṛs.

102-104. (?) In the Saumyāyana or Agrāyaṇa rites, (he who performs Śrāddha) shall obtain the fruit of Aśvamedha sacrifice.

If the scion of family propitiates the Pitṛs after the Āpyyāyana (pleasing or propitiating) rites of Soma (the moon), Agni and Vaivasvata (Yama), the Pitṛs (also in turn) delight him. There is no doubt that the Pitṛs bestow nourishment

on him who desires nourishment and bestow progeny and heavenly pleasure on him who desires progeny.

The holy rite of the Pitṛs is more important than the rites pertaining to the gods.

105-107. (Partially defective text). It is laid down (in Smṛtis) that the propitiation of the Pitṛs should be carried out before that of the Devatās (gods). The subtle procedure of the Yogas and the abode of the Pitṛs cannot be seen with the physical eye. It can be seen only by means of the power of penance (achieved by the Brāhmaṇas). Thus the following have been recounted here viz—the Pitṛs, their worlds, their daughters, their grandsons. the sponsors of the sacrifice and those who worship as well as those who are worshipped. Among them, four have forms and three are formless.[1]

108. The Devas honour them and offer them Śrāddhas scrupulously and devoutly. All of them join their palms in reverence. All of them along with Indra worship them with their minds concentrated on them.

109-112a. All these who seek benefit always worship the Pitṛs. (Such seekers) viz—the Viśve Devas, the Sikatās, the Pṛśnijas, the Śṛṅgins, the Kṛṣṇas and the Śvetāmbujas

1. A brief résumé of the seven classes of Pitṛs, their mental daughters etc. may be tabulated as follows:—

	Class of Pitṛs.	*No. of their Daughters and other details*
1.	Vairājas	Menā, Wife of Himavān, mother of Umā, Śiva's consort.
2.	Barhiṣads	Acchodā (river) adopted king Amāvasu as father; cursed by Pitṛs—became Satyavati mother of Vyāsa and queen of Śantanu.
3.	Agniśvāttas	Pīvarī, married to Śuka, Vyāsa's son.
4.	Kāvyas (Sons of Agni and Svadhā)	Yogotpatti alias Eka-Śṛṅgā, married Śukra.
5.	Upahūtas (Sons of Aṅgiras)	Yaśodā, married to king Khaṭvāṅga
6.	Ājyapās (Sons of Pulaha)	Virajā, married to king Nahuṣa, mother of Yayāti.
7.	Sukāla (Sons of Vasiṣṭha)	Narmadā (The river), wife of Purukutra and mother of Trasad-dasyu.

Out of these groups (5), (6) and (7) are specially recommended for worship to Kṣattriyas, Vaiśyas and Śūdras. Manu III 193-198 slightly differs in the assignment of Varṇas to Pitṛs.

duly worship them. The excellent Vātarasans, the Divākṛtyas, the Meghas (clouds), the Maruts (winds) Brahmā and other heaven-dwellers all the sages beginning with Atri, Bhṛgu and Aṅgiras, the Yakṣas, the serpents, the Suparṇas and the Kinnaras along with the Rākṣasas worship the Pitṛs.

112b-114. These noble-souled Pitṛs, duly honoured and worshipped in Śrāddha bestow all desires hundredfold and thousandfold. They bestow absolution (liberation) after one abandons the three worlds of normal existence involving old age and death. Thc grandfathers confer yogic power, prosperity subtle body to those who have no physical body, entire disinterested-ness and detachment and infinite bliss.

115-116a. *Aiśvarya* (prosperity and Mastery of everything)is laid down as Yoga. *Aiśvarya* is called Yoga. Without the asset of Yogic power, emancipation (from *Saṁsāra*) is impossible to be achieved.

Absolution is impossible like the movement in the heaven of a bird devoid of wings.

116b-120. The eternal *Mokṣadharma* (prescribed course for attaining Liberation from saṁsāra) is the most excellent of all Dharmas.[1] Due to the favour of the Pitṛs, that is attained by noble souls. The grandfathers (manes) bestow crores and crores of jewels, pearls, Lapis Lazuli, garments, horses and elephants in millions. They bestow aerial chariots fitted with swans and peacocks and bedecked in pearls and lapis lazuli. The aerial chariots are studded with perpetual flowers and fruits. They are studded with clusters of tinkling bells. They bestow thousands of aerial chariots accompanied by Apsaras and richly equipped with all desirable things. The delighted grandfathers (manes) bestow on men progeny, nourishment, memory, intellect, kingdom and health.

1. The Phalaśruti—Rewards offered by Pitṛs to the performers of Śrāddha.

CHAPTER ELEVEN

Offering Rice-Cake to The Manes: Feeding Brāhmaṇas. Establishing Fire

Bṛhaspati Said:—

1-2. It is said that the vessels of the Pitṛs should be made of silver or should be silver-coated ones.[1] The very mention of silver, its sight and gift brings about infinite and everlasting benefit in the heaven. By means of this gift, good sons redeem their ancestors.

3. Formerly, when the earth (in the form of a cow) was milked, it was in a silver vessel that *Svadhā* was milked by them. Whether it is *Svadhā* or anything else, O dear one, whatever is offered in that (silver vessel) by those who seek (benefit), brings everlasting benefit.

4. The very existence nearby the skin of the black antelope, or its sight or its gift is destructive of demons. It is conducive to the achievement of Brahminical splendour. It accomplishes the redemption of animals and sons.

5. The gold vessel, the silver vessel, the sesamum seed* the eighth Muhūrta of the day, the Kuśa grass, the white gingelly seeds and the bundle of three staffs (in the hands of a Sannyāsin)—these are the sacred objects that sanctify other things.

6. This is excellent in the holy rite of Śrāddha. This is the eternal injunction of Brahmā. It causes the increase and development of longevity, renown, progeny, prosperity, intellect and lineage.

7. One shall allot the south eastern corner for the construction of the altar. It should be a square with the sides equal to an *Aratni* (the distance between the tip of the little finger and the elbow). It must be well situated.

8. I shall mention duly the spot of the Pitṛs as ordained (by the sacred literature). It is conducive to the attainment of

1. Cf. Viṣṇu Dh. S. 79.14-15. Yājñavalkya I. 236 specially recommends silver vessels. Cf. also Vā. P. 74.1-2; Mt. P. 17.19-22.

* 'Copper Vessel' in Vā.P. 74.5.

wealth and longevity. It enhances the strength and brightens the complexion.

9. Three pits and three poles of Khadira wood should be made. The length of the poles should be an *Aratni* each. They must be embellished with silver bands.

10. Those pits should be *Vitasti* (the span or distance between the tips of the thumb and the little finger when they are extended on either side) in depth. The four sides should be four Aṅgulas each. One should make pit facing towards the south-east. They should be firm and free from holes.

11. The person performing the Śrāddha should be clean (in dress) and pure (in mind). He should always sanctify the pits etc. by means of water poured down through the *Pavitra* (i.e. Kuśa grass ring for the ring finger. The ring shall have a tail too). The *Śodhana* (purification) can be carried out by means of goat's milk or cow's milk or by water.

12-13. The *Tarpaṇa* (water libation) is always by means of water alone. Thereby the satisfaction is perpetual both here and hereafter. If the performer of Śrāddha has perfect self-control, although he may have all sorts of desires, if he takes three times bath by way of plunging (into the river etc) and worships the Pitṛs with mental and physical purity, duly repeating the Mantra, he shall obtain the fruit of a well performed horse-sacrifice.

14-16. (Partially defective text). One shall establish those pits with sides of four *Aṅgulas* on the Amāvāsyā (new moon) day. The Yajñas should be twentyone in number. Then the three worlds can be held by them (?). The performer shall attain nourishment, prosperity, longevity and perpetuation of his line. He shines brilliantly on account of his glory and he gradually attains salvation. A worship carried out by the *Brāhmaṇas* after due consecration removes sins. It is holy and sanctifying. It yields the fruit akin to that of a horse-sacrifice. The performer shall obtain the benefit of a horse-sacrifice.

17-18. I shall therefore mention the Mantra which is immortal (or nectarine) and which is composed by Brahmā. One shall always repeat three times both at the beginning and at the close of a Śrāddha. the Mantra:—"Obeisance to the

deities, the Pitṛs and to the Great Yogins. Bow to *Svadhā* (food offering to the Manes). Obeisance forever to *Svāhā* (the wife of fire-god)."[1]

19. One should repeat this Mantra with great concentration at the time of offering the rice balls (to Pitṛs). The pitṛs arrive instantly and the demons flee.

20. On being regularly repeated at the time of Śrāddha by the expounders of Brahman, this Mantra redeems everyone connected with the Pitṛs in the three units of time (past, present and future).

21. A person who is desirous of a Kingdom should chant this Mantra vigilantly (with concentration). It is conducive to the increase of vigour, heroism, wealth, inherent strength, blessings, longevity, and intelligence.

22. I shall now impart the *Saptarcis* Mantra which is splendid, which yields all desires and by chanting which regularly one can propitiate the Pitṛs.

23. The *Saptarcis Mantra*[2]:—I shall always bow down to the Pitṛs both *Amūrtis* (formless) and *Samurtis* (endowed with forms) who are full of brilliant splendour, who habitually meditate and have the Yogic vision.

24. They are the leaders of (gods like) Indra and others of (Prajāpatis like) Dakṣa and Mārīca (i.e. Kaśyapa), of the seven sages and of the (other) Pitṛs. I shall bow down to them who bestow all desires.

25-26. They are the leaders of Manu and others of the Sun and the Moon. In all holy rites concerning the Pitṛs, I shall bow down to all of them.

With palms joined in reverence, I shall bow down always to the Pitṛs of all stars and planets, of the wind and fire and of the heaven and earth.

1. Hemādri regards this as Saptarcis Mantra (vide C.C. (*Caturvarga Cintāmaṇi*, Śrāddha, pp. 1079 & 1208). This mantra is found in Vā.P. 74.15-18, Skanda P. VII. 1.206; 11-116, GP. (Ācāra) 218.6. Our Text however regards VV. 23-29 as Saptarci Mantra.

2. As noted above, seven verses from 23 to 29 constitute the Saptarci Mantra and Vā.P. 74.21-27 agrees *in toto* with our text. This is rather a eulogy of the Pitṛs in details. As against Hemādri our Purāṇa states that 'This is what is called the Saptarci's Mantra' (V. 30).

27. I shall pay obeisance to the grandfathers. They are the leaders of celestial sages. They are bowed down to by all worlds. They are the saviours of all living beings.

28. With the palms folded in reverence I shall always bow down to the Yogeśvaras (lords of the Yoga), to Soma (the moon-god), to Yama, to Prajāpati, to the cows and to the fire-god.

29. Obeisance to the seven groups of Pitṛs in the seven worlds. Salutation to Brahmā, the self-born lord with the Yogic vision."

30. This is called as the *Saptarcis Mantra* adopted by the groups of Brāhmaṇa sages. It is extremely sacred, and glorious. It destroys ailments.

31. A man who adopts this in accordance with the injunction obtains three excellent blessings (viz. food-grains, longevity and sons). The Pitṛs bestow (on men) on the earth (in this very life) plenty of food, long life and good sons.

32-33a. If a person chants the *Saptarcis Mantra* everyday with great faith, full devotion, perfect conquest of the sense-organs and with great concentration of the mind, he shall become the sole ruler over the earth consisting of seven continents and oceans.

33b-34a. Whatever is cooked in the house, any type of food, should not be eaten in the house at any time, without first offering it to the Pitṛs.

34b-35. Hereafter, I shall mention in due order the vessels for the Bali (oblation) to Pitṛs.[1] Now listen to me as I recount what the benefit is (in using for oblations) in different vessels as mentioned (in the Scriptures).

In the *Palāśa* (i.e. if the oblation is kept in the cup made of *Palāsa* leaf and offered) the benefit is *Brahmavarcastva* (the Brahminical splendour). In the *Aśvattha* (holy fig tree) it is *vasubhāvanā* (outcome of wealth).

1. VV. 34b-40 enumerate the different trees, the leaves (i.e. the cups of the leaves) of which (if used for oblations to Pitṛs) confer different benefits. The Śrāddha Sūtra of Kātyāyana recommends the use of (cups of leaves of) sacrificial trees for *Arghya*. Though Purāṇas strongly recommend the use of vessels of metals, cups of leaves are also allowed. (vide PdP. Sṛṣṭi 8 9.142-43,

36. It is cited that the benefit in (using the cups of) *Plakṣa* leaves is the perpetual overlordship of all living beings.

In using the vessel of the leaves of *Nyagrodha* the benefit is nourishment, progeny, wisdom, intellect, fortitude and power of memory.

37. The Kāśmarī vessel (i.e. the cup made of the leaf of *Kaśmari* or *Gambhāri* is said to be destructive of demons and conducive to renown.

It is cited that the benefit in the *Mādhūka* (Aśoka?) vessel is excellent conjugal bliss in the world.

38. Keeping (oblation) in *Phalgu* (a kind of fig tree) vessels one shall obtain all desires. In the sun-plant the benefit is excessive lustre and bright illumination in particular.

39-40a. Keeping the oblation in a *Bilva* vessel one shall always obtain wealth, intellect and longevity.

40b-41a. One should always offer the entire food offerings and oblations in these good vessels alone. He shall obtain the fruit of all Yajñas.

41b-42a. If a person is always engaged in holy rites and earnestly offers flower garlands and sweet scents to the Pitṛs, he shines like the sun.

42b-43a. A person who offers to the Pitṛs *Guggula* etc (fragrant gum resin) and incense along with honey and ghee, obtains the benefit of Agniṣṭoma sacrifice.

43b-44. After making the incense mixed with scents of good quality, the devotee of the Pitṛs obtains good benefits and welfare both here and hereafter.

One shall offer to the Pitṛs everything thus carefully and promptly.

45. If a person is pure in mind and body and always offers light unto the Pitṛs, he obtains thereby splendid and unequalled vision as well as salvation.

46. There will be brilliance (all around him) on the earth on account of his lustre, renown and splendour and strength. He will shine in the Heaven.

47-48. He rejoices (i.e. shall rejoice) on the top of the *Vimāna* (aerial chariot) surrounded by Apsaras.

The performer of Śrāddha should carry out the worship of the Pitṛs by means of fragrant flowers, incense, chanting of Mantras, ritualistic offering of ghee into the fire, and the dedication of fruits, roots and obeisances. He should be pure in mind and body. After worshipping the Pitṛs he should worship and propitiate the Brāhmaṇas by means of cooked rice and gifts of money.

49. Invariably during the occasions of the Śrāddha ceremony, the Pitāmahas (grandfathers i.e. the manes) assume gaseous forms[1] and penetrate the excellent Brāhmaṇas. Hence I say this to you.

50, One shall worship, honour and propitiate excellent Brāhmaṇas by means of garments, gifts of jewels, food-stuffs, beverages, cows, horses and villages.

51. If the Brāhmaṇas are honoured and worshipped, the Pitṛs become delighted. Hence, one should always endeavour to worship the Brāhmaṇas duly.

52-54. The Brāhmaṇa should perform the rite of *Ullekhana* with both the hands (scraping the ground), keeping the left hand over the right one. Alert in the performance of the Śrāddha ceremony he should perform the Prokṣaṇa rite (sprinkling with water by means of the Darbha grass). The learned devotee should have everyone of these got ready for offering to the Pitṛs. Viz—Darbhas, rice-balls, foodstuffs, different kinds of flowers, offering of scents and ornaments.

After grinding the collyrium very well he should offer *Abhyaṅga* (oil for bath) by the tips of the bunch of Darbha grass, three times duly.

55-56. One should offer the excellent collyrium to the Pitṛs with sacred thread worn over the right shoulder. The same should be offered for the sake of garments and sacred thread kneeling on* the ground.

O Brāhmaṇas, *Khaṇḍana* (cutting), *Prokṣaṇa* and *Ullekhana*

1. VV. 49-51 state why Brāhmaṇas are to be worshipped, fed and gifted at the time of Śrāddha. Cf. *Auśanasa Smṛti* V. 4-5 endorsing the belief of Pitṛs entering the bodies of invited Brahmins, in gaseous form.

* "After muttering their names" Vā. P. 75.19.

shall be done once for the Devapitṛs* and three times for (the other) Pitṛs.

57. (Defective text) One *Pavitra* (a ring of Darbha grass) should be worn in the hand. By means of the *Caila mantra,* the Piṇḍas (rice-balls) shall be sprinkled once for each of the Pitṛs after showing the mirror over the skin of the black antelope (?).

58. The performer of Śrāddha earnestly devoted to the Pitṛs should always offer on the ground three Piṇḍas (balls of rice) mixed with gingelly seeds and ghee. He should place the the knee on the ground and wear the sacred thread in the normal manner.

59-60a. He should invoke the father, the grandfather and the great grandfather as well as the other Pitṛs of yore.

He should properly sprinkle the Piṇḍas by means of the *Pitṛtīrtha* carefully. He should pour the water in anticlock wise manner.

60b-62. Some men wish to perform the Śrāddhas on behalf of maternal grandfather (and other Pitṛs of the mother's family) by means of separate cooked rice and different kinds of important food-stuffs.

He should offer three Piṇḍas in the proper order pressing them with the thumb. They are conducive to the increase of nourishment. He should offer the Piṇḍas by means of both hands placed in between the knees. The left hand should be placed over the right. He should repeat the respective Mantras (as follows for the sake of pouring water in the form of a thin current.

63. He should discharge the first Piṇḍa towards the south with both hands repeating alertly the Mantra beginning with *Namo vaḥ pitaraḥ śoṣāya*** etc.

64. (Defective text). Repeating the Mantra beginning with "Namo vaḥ pitaraḥ saumyāḥ" (Obeisance to ye all, O

* The reading *devānām* "to gods" in Vā.P. 75.20 is better.

** Vā.P. 75.26 reads *Śuṣmāi* for *Śoṣāya.*, Bloomfield records both the readings from VS. in *Vedic Concordance*, p. 538.

gentle Pitṛs) alertly, (the other Piṇḍas) shall be offered with both the hands*.

65. The line of Mortar (?) should be sprinkled with water from the water-pot. A new thread of silk, jute or cotton should be offered.

66. One should avoid woven silk, coloured cloth and Kauśeya (a variety of silk). In the Yajña, one should avoid sprinkling water even with an unwashed (i.e. fresh from the loom) cloth (?)

67. These things do not please (the Pitṛs). They say that the collyrium of the Trikakuda type (?) is always excellent.

68-69. The following things are very excellent (for use in a Śrāddha). The oil extracted from the black gingelly seeds and preserved carefully with great effort, sandalwood, *Aguru* (Fragrant aloe wood), Tamāla, Uśīra fragrant root of the plant Andropopogon muricatus) lotus, fragrant incense, gum resin and the white Turuṣka.

White flowers are excellent. So also the lotus and the lilies.

70. All the wild flowers equipped with sweet scent and beautiful form are excellent. So also the flowers with *Nāḍīs* (long tubes) as well as the yellow Amaranth flower.

71-73. There are some flowers which should always be avoided in a Śrāddha ceremony. Flowers without fragrance and flowers with obnoxious smell should always be avoided by one who desires nourishment.

The Brāhmaṇas who are invited (for feast) should invariably sit facing the north. The Yajamāna (the performer of Śrāddha) should sit facing the south and perform worship in accordance with the injunctions. He should face them and offer the Piṇḍas scrupulously over the Darbha grass.

74-75. If everything is performed in accordance with this injunction it shall be as though the Pitāmahas (manes) are directly worshipped.

Kuśa grasses are excellent as seats if they are green in colour. They must produce a rustling noise. They must be suffi-

* *Dharme'rdhe samatandritaḥ* hereof is obscure *dharme sarvam atandritaḥ* (in Vā. P. 75.28a) is better. It means "Careful (non-negligent) in all religious performances (?)"

ciently thick, straight and smooth and glossy. The length of the Kuśa grass shall be *Aratni*[1] (24 Aṅgulas). They should be consecrated by the holy water of Pitṛtīrtha. Near the root they must be dark-coloured.

76-80. The same also is to be cited about the varieties of rice Śyāmāka and Nīvāra and also about the Dūrvā grass.

Formerly, Prajāpati, the most excellent among the renowned persons, became a horse. His hairs fell on the ground and attained the state of Kuśa grass. Hence, Kuśa grass is honoured in the holy rites of Śrāddha. They should always be offered (in Śrāddha). The offering of the Piṇḍas must be made on them by one who desires prosperity.

The children will be endowed with nourishment, lustre, intelligence, fame and splendour. They will always become beautiful and charming. They will get rid of their sins. They will be free of evils. For the sake of Piṇḍas, the devotee with his face to the southern quarter should spread Darbhas only once. The tips of the Darbha grass should be towards the south-east. The injunction is mentioned as follows. The performer of the Śrāddha rite should not be dejected or angry. He should not have his mind distracted elsewhere. He should perform Śrāddha with his mind concentrating on one place (point) (i.e. the performance of Śrāddha) and should be pure-minded.

81. *Mantra*: "I destroy everything that has impurity in it. The Asuras and Dānavas have been killed by me. The Rākṣasas, the Yakṣas along with the groups of Piśācas, and Yātudhānas have been killed by me".

82. The devotee should restrain himself and repeat the above Mantra while scrubbing the altar once. The wise performer (of Śrāddha), the Brāhmaṇa who is desirous of auspicious wisdom should certainly go towards the north and throw (Darbha grass).

83. The Asuras avoid that person who has seen (i.e. adopted and repeated) the Pitṛs *Mantra*. Rākṣasas avoid that place where this Mantra is recited.

84. He should neither see nor touch nor give unclean varieties of cooked rice that are rotten. If the man does not have

1. Cf. Gobhila Smṛ. I.21.

the *Pavitra* (a ring of Darbha grass) in his hand (finger) he does not enjoy the fruit of the Śrāddha rite.

85. If a person always performs the Śrāddha strictly in accordance with this injunction, the grandfathers (manes) shall bestow on him whatever he desires in his mind.

86. If the *Śrāddha* is performed thus scrupulously everyday, the Pitṛs become delighted in their minds and the Rākṣasas become dejected.

87. The following should always be avoided in the Śrāddha ceremonies : Śūdras, milk of *Avi* (a variety of sheep), the varieties of grass named Balbaja, Vīraṇa and Otuvāla, pebbles and Laḍḍus* (a sweetmeat ?)

88-90. These grasses unworthy of Yajñas should be discarded. One shall abstain from applying collyrium to the eyes, taking oil bath, applying scents and *Sūtrapraṇayana*(? sewing with threads). The holy rite should be performed with the Kuśa grass which grows again (when cut). One shall obtain the benefit of horse sacrifice. The following is the Mantra cited for offering flowers, applying scents and putting on ornaments.

The Mantra :—"The Kuśas and the regrown Kuśa grass are sacrificial grass and its regrowth**. Thus these Pitṛs are Devas and the Devas are Pitṛs".

91. For the fulfilment of the holy rite one should perform Homa. For Homa the sacred fire Dakṣiṇāgni should be used scrupulously. For other purposes the ordinary fire can be used.

92-94. The *Samits* (sacrificial twigs) should be placed within. Then the fire should be placed all round. Then the fire is brightened up with concentrated mind. The following are the Mantras for Homas in the three fires in the proper order :

(1) *Agnaye kavyavāhāya Aṅgirase namaḥ* (Obeisance to Agni the conveyor of Kavya (*food-offering*). Obeisance to Aṅgiras.

(2) *Somāya vai...punaḥ* (Obeisance to Soma possessed of the Pitṛs. Svadhā once again to Aṅgiras).

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* Vā. P. 75-51 reads : *lava-varṣās ca nityaśaḥ*.

** *barhiṇo hyupabarhinaḥ* in the text is obscure. Vā.P. 75-53 reads *barhan* 'Sacrificial grass' for barhin in the text.

(3) *Yamāya Vaivasvate svadhā dhruvam.* (Obeisance to Yama son of Vivasvān (sun), Svadhā is thus, surely offered).

95. The offering should always be made to Agni in the south, to Soma in the north and to Vaivasvata (Yama) in between the two.

96-98. *Upahāra* (offering of presents), *Svadhākāra* (utterance of *Svadhā*), *Ullekhana* (scrubbing), *Homa*, chanting of Mantras, obeisance, *Prokṣaṇa* (sprinkling rite) in particular, application of collyrium, oil bath, offering of rice balls—all these should be done when the fire blazes well with plenty of ghee and fuel. What is performed by Brāhmaṇas in the sacred fire that blazes very well yields the benefit of a horse-sacrifice. One shall scrupulously perform all the holy rites as directed.

99. For the fulfilment of the holy rite, one should perform Homa in the sacred fire that has plenty of ghee and fuel, that is made to blaze well in particular, that has no smoke and that has tongues of flame shooting up all round.

100. If the Yajamāna (the sponsor of Śrāddha) performs Homa in the fire that is not blazing well or that has not been kindled well, he will become blind here and hereafter. Indeed, this has been heard by us.

101. That fire ceases to yield benefit which has only very little fuel, which has no flames shooting up all round, which is very unpleasant to the eye or which has flames and smoke curling anticlockwise.

102. If there is a fire that emits foul smell, that has bluish flame, that appears extremely dark or that burns downwards towards the earth, one should know that failure and defeat lurk there.

103. That fire is conducive to the fulfilment of holy rite—the fire that has leaping flames and that has the top of flames curled up into circle, that resembles the collyrium made of ghee* (?), that has glossy appearance and that curls up clockwise.

* The reading *sarpikāñjana-sannibha* is obscure as fire cannot be black like collyrium; *kāñcana* 'like gold' in Vā.P. 75-65 is better.

104. (The devotee) obtains the perpetual honour and reverence from groups of men and women. The Pitṛs and the sacred fires should be worshipped by him for an everlasting benefit.

105. The leaves, fruits and twigs of Bilva and Udumbara trees are very sacred, pure and worthy of being used in a Śrāddha.

106-108. O excellent Brāhmaṇas, the *Pavitra* (ring of Darbha grass) is conducive to the purity of birth and holy rites.

The benefit that has already been indicated by me in the case of vessels in the holy rite of Śrāddha should be respectively known in its entirety in the case of *Samits* (sacred twigs) too.

The devotee shall keep the mind pure and concentrated and repeat, "May I perform the rite in the fire ?". He is then given permission by the excellent Brāhmaṇas who say "You are permitted. Do perform". He should then take ghee in a vessel and perform Homa in the sacred fire.

109-111. The following trees are praiseworthy to be consigned to the holy fire. Palāśa, Plakṣa, Nyagrodha, Aśvattha, Vikaṅkata, Udumbara, Bilva, Candana—all those trees are worthy of Yajñas. So also are the trees Sarala, Devadāru, Śāla and Khadira. The trees with thorns found in the villages and those that are worthy of Yajñas are also honoured for *Samits* in accordance with the utterance of Pitṛs.

112-113a. Listen, even as I recount the benefit that accrues to the perfomer of a holy rite by means of Homas in the sacred fire with samits of Ṣaṭphala* trees.

It is everlasting. It is conducive to the fulfilment of all desires. It has the same benefit as that of a horse-sacrifice.

113b-115a. The following trees should be avoided in the holy rite of Śrāddha :—Śleṣmāntaka, Naktamāla, Kapittha, Śālmali, Nīpa and Vibhītaka. They are despicable. So also the trees and grasses Cirabilva, Kola, Tinduka, Balvaja and Kovidāra should be discarded by all means.

* Vā.P.75.74 reads *Kalkaleyābhiḥ* with twigs (of pomegranate trees).

115b-116a. One should avoid those trees also where birds have their abodes (nests). One shall avoid all other similar trees not worthy of Yajñas.

116b. In the Mantras of the rites of Pitṛs, the word *Svadhā* is added and in the Yajña rites of Devas the word Svāhā is cited.

CHAPTER TWELVE

Rules Regarding Śrāddha Rituals
The Five Mahāyajñas

Sūta Said :—

1. The Devas and the Pitṛs are regarded to be mutually governed and interdependent. Bṛhaspati said that this is the injunction in Atharvan Veda.

2. One should worship the Pitṛs first and the Devas after. Indeed, even the Devas scrupulously worship the Pitṛs at the outset.

3. A daughter of Dakṣa was well known by the name Viśvā. Ten sons were born to her with Dharma the god of virtue and piety. They are called *Viśvas* (Viśvedevas).

4. They were well-renowned in the three worlds. They were bowed down to by all the worlds. All those noble-souled ones performed a great and severe penance.

5. They performed their penance on the charming summit of the Himālaya, frequented by the groups of celestial sages. Delighted by their pure mind, the Pitṛs then spoke (to them).

6-7. "Choose your boons. We are pleased. What desire of yours shall we fulfil ?"

When this was spoken by the Pitṛs, Brahmā who had evolved the three worlds, who had great splendour and who

had been propitiated by them by their penance said—"I am pleased with this penance. What desire of yours shall I fulfil ?"

8. Thus addressed by Brahmā, the creator of the Universe, those Viśve-Devas collectively spoke to Brahmā, the sanctifier (or the creator) of the world.

9. "Let us too have a share in the Śrāddha. This is the boon desired by us." Thereupon, Brahmā who is honoured by the Devas, replied to them.

10. "The boon desired by you shall become so" (materialised). "So be it" said the Pitṛs. It is hence that there is no doubt.

11-16a. Whatever is seen here should be enjoyed along with us. You too can partake of the food offering* in the Śrāddha dedicated to us by human beings. We are speaking the truth. With garlands, scents and food offerings they will worship you at the outset. Having offered these to you first, they will offer to us afterwards. But *Visarjana* (Ritualistic Dismissal or Bidding farewell) is accorded to us first and that of the Devas comes subsequently. These two injunctions regarding Śrāddha and hospitality shall be observed in the holy rites of the Bhūtas (Goblins), Devatās and the Pitṛs. If it is done thus, everything shall be all right".

After bestowing the boon on them in this manner, Brahmā, the conferer of forgiveness and blessings, carried out everything as mentioned, along with the groups of Pitṛs.

16b-17. Five great Yajñas have been prescribed in the Veda for men to perform. Every man shall always perform these five "Mahā Yajñas". Understand the region where those who perform these Yajñas will stay perpetually.

18. They attain the region pertaining to Brahmā, a place that is free from fear, devoid of Rajas quality, griefless, free from pain and exhaustion and honoured by all the worlds.

* *yuṣmānaprāśanam* is obscure even though emended as *annaprāśanam*. *Agrāsanam* (you will have priority) in Vā. P. 76-12 is better. and is supported by the following vv.

19. These five Yajñas must be performed by a Śūdra also but without the Mantras. If anyone takes food without performing them, he actually partakes of debts for ever.

20. He who cooks for himself is a sinful soul and partakes of debts. Hence, a learned man should always perform these five Mahā-Yajñas.

21. The oblation should be offered near a water-pond (or river etc.) in the north-eastern quarter. One should prepare oblation very well in accordance with the injunction. It shall be thrown up very high repeating the Mantras loudly.

22. (Defective text) The cow's urine should be taken in a pot made of the hollow horn. A thread shall be placed in it and offered as oblation*. That rice ball shall be *Naivedya* (food offering) to one who is alive among the Pitṛs.

23. One should feed him with desired food, rice and other types of foodstuffs in accordance with the injunctions. Some wish *Naivedya* should be scrupulously offered even to a person who is alive.

24. The Pitṛs are gods of the gods and noble-souled. Hence, some preceptors wish that the worship of the Brāhmaṇas should be carried out always in the beginning and the rice-balls should be offered afterwards.

25-26. Bṛhaspati who is an expert in affairs of Dharma (Ritualistic practice) has said that it should not be so. One shall offer and dedicate the rice-balls (Piṇḍas) first and feed the Brāhmaṇas afterwards. The Pitṛs have Yogic souls. The noble-souled Pitṛs are born of Yogic power.

27. These Pitṛs strengthen and develop the Soma (Moon). They abide by their Yogic power. Hence, one should offer the Piṇḍas to the Yogic souls retaining personal purity and concentrated devotion to them.

28-29a. This shall be a direct *Havis* offering to the Pitṛs. If a person abiding by Yogic power is fed, it is as fruitful as feeding a thousand Brāhmaṇas. Just as a boat enables us to cross an expanse of water, so also (the offering of oblations)

* The text is obscure. The Vā. P. 76.22 reads para-śṛṅgavām pūrvam baliṁ sūkṣmaṁ samutkṣipet /

redeems the Yajamāna (sponsor or performerer of Śrāddha) as well as those who partake of the food.

29b-30a. A severe punishment meted out by providence suddenly descends to the place where bad persons are held in esteem and the good persons are disrespected.

30b-31a. If a person does unite one having good qualities and feeds a person of puerile nature, the performer of that Śrāddha perishes soon after performing rite (?)

31b-32. A man who seeks enjoyment of worldly pleasures shall always offer first Piṇḍa to the (sacred) fire. He who seeks progeny shall scrupulously offer the middle Piṇḍa along with (the repetition of) Mantras. He who wishes for the excellent splendour and brilliance offers it to the cows.[1]

33. One who seeks intellect, fame and renown consigns it to the waters. One who seeks a long life offers it to the crows.

34. One who wishes for a graceful tenderness (of the body) offers it to the cocks. Thus the benefit of offering the rice-balls has been recounted.

35. One should send it up in the sky or put it in the water facing the southern quarter. The abode of the Pitṛs is in the sky or the southern quarter.

36. Some Brāhmaṇas say thus—"After being permitted by those Brāhmaṇas who say—"Let it be freely lifted up"—the devotee shall lift up the rice balls at the outset (or from the tips).

37. One shall take out the tips (uppermost part) of flowers, fruits, foodstuffs and rice and perform Homa in the fire with all those things.

38. After performing Homa in the fire with the foodstuffs, cooked rice, beverage, roots and fruits he should offer the Piṇḍas facing the southern quarter.

39. After performing Homa to Vaivasvata (i.e. Yama) and Soma, after offering Piṇḍas along with the libation of water, one should feed the Brāhmaṇas

1. VV. 31-35 refer to the disposal of Piṇḍas. Cf. Mbh. *Anuśāsana* 125-38-40, BmP. 220.150-52 for similar views.

40. Thereafter, he should propitiate the Brāhmaṇa in the proper order consistent with his capacity, with hot and glossy (mixed with ghee) foodstuffs and cooked rice smelling sweet (with ghee and spices).

41. The man obtains all that he desires if he serves them with concentration and purity (mental and physical). He shall stand by them with palms joined in reverence. He shall be loyal, faithful and devoted to them.

42. The grandfathers (manes) bestow these qualities—viz. *Akṣudratva* (the state of not being mean and low) gratefulness, chivalry, refined speech, power of penance, Yajñas and charitable gifts.

43. Hereafter listen, even as I recount, to the auspicious procedure which is carried out in the proper order after the Brāhmaṇas have taken their food.

44. The performer of Śrāddha devoutly attached to the Pitṛs, shall at the outset sprinkle the ground and lift (a particle). Then he scatters the rice in accordance with the injunctions.

45-46. The Svadhā Mantra is repeated. The Brāhmaṇas are offered plenty of monetary gifts duly. He then asks them "What is to be done with the balance of foodstuffs?" They then formally permit him to partake of it along with the members of his family.

47. After honouring the excellent Brāhmaṇas thus, he shall follow them with palms joined in reverence. With purity in mind he shall bid them farewell.

CHAPTER THIRTEEN

Enumeration of Holy Spots for Śrāddha

Bṛhaspati Said :—

1. The unchanging and undying Pitṛs become pleased even if they are worshipped only once. They are noble-souled ones of Yogic selves. They have great strength and they are free from sins and evils.

2-3. O gentle one, I shall tell you those lakes and rivers, sacred holy spots and countries, mountains and hermitages where they bless the devotees with most of their attachment (desires) on the earth, with the heavenly world after death, and with the attainment of salvation in due course.[1]

4-5. The mount Amarakaṇṭaka[2] is always sacred. It is the most excellent mountain in the three worlds. It is holy and frequented by Siddhas and Cāraṇas.

Formerly, the holy lord Aṅgiras performed a very severe penance very difficult to be performed by others, for billions and millions of thousand years.

6. Mṛtyu (god of death) has no access to that place nor do the Asuras and Rākṣasas have it. As long as the earth exists there is no fear and no Alakṣmī (loss of splendour and prosperity) there.

7. On account of his power of penance and brilliant splendour that excellent mountain always shines like the *Saṁvartaka* (i.e. the all-destroying fire at the time of annihilation of the universe) on the peak of Mālyavān.

8. To the south of the Narmadā, the Kuśa grasses are well reputed all around. They are soft, fragrant and very pleasing to behold. They have a tranquil golden lustre.

9. While performing the Agnihotra, the highly resplendent holy lord Aṅgiras used those excellent Kuśa grasses for the sake of spreading round the altar formerly. He then saw the steps leading to the heaven.

1. Holy places have a deep psychological effect on religious-minded persons. Śrāddha is to be performed in one's own house. But as KP.II.22.17 states, holy places are no one's private property. And a list of such holy spots is recommended in different Purāṇas like KP.II.20-32-36, Vā.P. Ch. 77, Mt.P. ch. 22. Not that these lists agree, but there is a great deal of overlapping as a number of holy spots like Gayā, Vārāṇasī, Prayāga, Puṣkara command respect from most of Hindus. Here is the list recommended by our Text.

2. A mountain in Bilaspur District of Madhya Pradeśa (Vā. P. 77.10-11 and 15.16). Viṣṇu Dh. S. 85.6 highly glorifies the performance of Śrāddha on this mountain. Our Text gives the credit of this sanctity to the penance of Aṅgiras on this.

10. I shall recount the benefit attained by that intelligent man who offers Piṇḍas on those Darbha grasses even on a single occasion on the mountain Amarakaṇṭaka.

11. That Śrāddha becomes one of everlasting benefit. It increases the pleasures of the Pitṛs. On reaching that holy centre, they always vanish.

12. During the *Parvan* days, a holy lake of brilliant flames is seen there. The river there, is *Viśalyakaraṇī* (one that removes pain due to the pricking of darts) of animals with bony spikes (like porcupine).

13. On the peak of the lordly mountain Mālyavān, in the hinder half of the country of Kaliṅga, there is a pool on that very excellent mountain. It has an eddy stretching towards the south-cast.

14. O excellent sages, it is mentioned as the greatest Siddhikṣetra (the holy spot for accomplishment of super normal power) on the earth. It is equally approved of and honoured by the Devas and the Daityas. Uśanas has sung this verse in this connection.

15. "Blessed are those persons in the world who are devotedly attached to the Pitṛs and who will propitiate the Pitṛs by means of Śrāddha after reaching the Amarakaṇṭaka.

16. Those who worship even once in the Amarakaṇṭaka go to heaven. There is no doubt that they attain spiritual achievement with a very little penance.

17. The mountain Mahendra[1] is holy and beautiful. It is resorted to by Śakra. One becomes sanctified often climbing it. The Śrāddha performed there yields great fruit.

18. After performing the yogic exercises on the summit of Vāilāṭa the divine vision begins to function (in the performer). The devotee becomes unassailable and invincible to all living beings. He walks over the earth lika a Deva.

1. A mountain range from Orissa to Madura (including a part of Eastern Ghats) but the name is specially applied to the range of hills separating the Mahā-nadi from Ganjam dist. It is regarded as the resort of Paraśurāma. De 119, HD. IV.777.

19. By taking a holy dip in the Saptagodāvarī[1] and the penance grove of Gokarṇa[2] by giving charitable gifts, one obtains the benefit of a horse sacrifice.

20. After reaching the holy spot "Dhūtapāpa",[3] if a man takes a holy dip, he becomes sanctified. Rudra, the great Īśvara, the lord of the Devas, had performed a penance there.

21. A proof has been placed in the Gokarṇa by the Devas, in order to convince atheists (that they are wrong). If a non-Brāhmaṇa recites Sāvitrī Mantra there, he perishes (while reciting ?)

22. If a person climbs the peak Devarṣibhavana (Abode of the celestial sage), frequented by Siddhas and Cāraṇas and regularly continues the observances of holy rites, he goes to the heaven.

23. (There is a garden) beautified by celestial sandal trees and other heavenly trees. Water mixed with sandal powder continuously flows from it.

24. A river named Tāmraparṇī[4] flows from that water collection. From the great forest of sandal trees, it flows towards the southern ocean.

25. Oyster shells from where pearls are produced are the conchs washed down to the great sea, carried by the river Tāmrā (Tāmraparṇī).

26. If devotees bring water containing conchs and pearls they become free from mental agonies and physical ailments. They go to the celestial city Amarāvatī.

27. (The charitable gifts) of pearls and conchs produced from sandalwood cause the redemption of Pitṛs even though they be perpetrators of sinful activities as mentioned in the Vedas.

1. Sapta-Godāvarī—(1) The seven 'mouths' of the Godāvarī while falling into the Sea (2) Solangipur sixteen miles from Piṭhāpur in the Godāvarī District—De.178.

2. Gokarṇa—A place sacred to Śiva on the Western Coast in Kumṭā Tehsil of North Kanara District—HD IV. 753.

3. A tributary of the Gaṅgā at Vārāṇasī.

4. River rising in Agastya-Kūṭa-Mountain Malaya flowing through old Pāṇḍya country to the Sea (the gulf of Manar) celebrated for pearl fishery.. De. 203,HD.IV. 812.

28-30. In all these holy places viz—Candratīrtha Kumārī (i.e. Cape Comorin or Kanyākumārī) the source of the Kāverī river, the holy spots on the mountain Śrīparvata[1] and the mountain Vaikṛta, it appears as though the trees Palāśa Khadira, Bilva, Plakṣa, Aśvattha and Vikaṅkata stand in one place, viz. the Auśīra mountain. This place should be known as Dvimaṇḍalāviddha (pierced through two zones), O excellent Brāhmaṇas, a person who casts off his body in this place goes to the celestial city Amarāvatī immediately.

31. The holy rites performed in the holy centres of the Śrīparvata and the mountain Vaikṛta fructify from the beginning to the end.

32-35. The rites of Pitṛs performed there, even if they are defective, yield the same benefit as do the defectless well performed rites.

The holy river Narmadā, the most excellent among the rivers is the daughter of the Pitṛs. The Śrāddhas offered therein become everlasting in yielding benefits.

After performing the yogic exercises, in the holy forest of Māṭhara on that great mountain frequented by Siddhas and Cāraṇas, the devotees vanish and go to heaven.

On the holy mountain Vindhya, there is a waterfall that acts as test of virtue and evil. Sinners do not see that waterfall. Good persons see that waterfall. This is how the sin of some evil doers becomes manifest there.

36. Birds that could move as they wish, go to heaven after taking bath in that sin-destroyi tank of Mātaṅga on the Kailāsa mountain.

37-38a. In the following holy centres viz—the sacred spot of Śaurpāraka[2], the mountain Pālamañjara[3] in the well of Pāṇḍukūpa near the sea and the banks of the Pidāraka* which is free from sins and impurities, one shall perform the rite of

1. Śrī Śailam in Kurnool District in Andhra Pradesh. One of the Twelve Jyotir-liṅgas.

2. Sopara, 4 miles NW. of Bassein in Thana District of Maharashtra—De. 197.

3. Near Śūrpāraka—HD IV 787.

* Probably *Piṇḍāraka*. It is near Golagar to the east of Dwaraka in Gujarat.

Saṁkalpa (decision in the mind about the holy rite to be performed) that yields everlasting benefit.

38b-39. The Śrāddha performed in the following places yields infinite bliss viz—Śrīvṛkṣa Citrakūṭa[1], Jambūmārga and the holy mountain of Asita, the intelligent preceptor of the Yogic cult. The Śrāddha performed regularly in the Asita yields infinite bliss.

40. The Śrāddha performed at Puṣkara[2] yields everlasting benefit. The penance performed there yields great fruit. One shall point out the same thing in the same manner on the shore of the great ocean and at Prabhāsa[3].

41. There is a well named Vṛṣa in the Devikā[4]. It is resorted to by the Siddhas. Water comes out from it always with the sound of cows and bulls.

42. That (holy centre) is always resorted to by masters of yogic cult. It is always free from sins. I shall mention the benefit attained by the person who offers Śrāddha there.

43-44. The Śrāddha gives infinite bliss. It yields all desires. It pleases and propitiates the Pitṛs. There is a rock "Jātavedaḥ-Śilā" there directly named after the eternal fire-god. Śrāddhas and all holy rites which one performs there yield infinite bliss. He who enters fire there, rejoices in the heaven.

45-50. There is a place where the fire becomes tranquil (and extinguished) and is produced once again. What is offered there becomes everlasting.

There is no doubt that the sacrifices performed in the holy centres *Daśāśvamedhika* and *Pañcāśvamedhika* yield the benefit intended.

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1. Citrakūṭa—A hill, 65 miles from Prayāga in Banda District of Madhya Pradesh—HD IV. 744.
2. Puṣkara—a sacred lake near Ajmer, Rajasthan.
3. Somanāthapaṭṭaṇa in Saurashtra—one of the sacredmost Jyotirliṅgas. It was demolished by Mahmud of Gazni but was reconstructed after Independence of India.
4. Devikā—variously identified with the Deeg, a tributary of the Ravi or with Southern part of the Śarayū—De. 55

There is a holy centre well known by the name Hayaśiras which bestows the boon immediately. The Śrāddha performed there is always everlasting in benefit. The donor (i.e. he who performs the Śrāddha and makes monetary gifts) rejoices in the heaven.

Śrāddha should be offered in the holy centre Sunda-Nisunda. It is destructive of sins.

Śrāddha there, is said to be everlasting. So also are the *Japas*, *Homas* and penances.

One should always propitiate the Pitṛs by offering water libations in the splendid holy centre Ajatuṅga. It is the place where during the Parvan days shadow of the heaven-dwellers is always seen.

On the earth, everlasting is the benefit of what is offered in the place where the tree Virajas grows. It is always resorted to by the masters of Yogic cult. It is out of the clutches of all sins. I shall mention the benefit of that person who offers Śrāddha there.

51. The Pitṛs become directly worshipped by him. In this world he will be one with perfect self-control. After death he becomes honoured in the heaven.

52. Most of the Madravas are holy. So also is the eddy named Śiva. There the lake named Vyāsa Saras is holy. So also is the divine Brahmahrada.

53. The mountain Ūrjanta[1] is holy. It is the place where there is a shrine of the master of Yogic cult. Here itself is the sacred hermitage of the noble-souled Vasiṣṭha.

54. The following have been created by the self-born lord—the Tīrthas (named after) the Ṛk, Yajus and Sāman, the Kapotas (doves) and *Puṣpasāhvayas* (having the same name as flower) the fifth veda (characterised by) narratives i.e. the Purāṇas*.

55. A Brāhmaṇa who visits these places and resorts to fire becomes rid of his sins. The Śrāddha performed in these

1. In Aparānta as per HD.IV.815.

* Vā.P. 77-53 reads: *ākhyātaḥ pañcamo vedaḥ*. 'The fifth veda (viz the Purāṇa) has been narrated.'

holy centres yields infinite bliss. So also do the *Japas*, *Homas* and the penance (practised here).

56. In the great holy centre Puṇḍarīka the benefit is on a par with the white lotus (?). O highly intelligent one, the benefit in the Brahmatīrtha is on a par with the performance of all Yajñas.

57. The benefit is everlasting (for the holy rites performed) in the place where the river Sindhu meets the ocean, so also in the Pañcanada. It is holy in the Virajā and Madravā on the mountain.

58. Śrāddha must be offered in the Saptanada or particularly in the Mānasa. So also on the Mahākūṭa, the mountains Ananta and Trikakuda.

59. At dusk, a great miracle is seen in the Mahānadī. It does not approach one who has no faith. It does appear to a person who maintains holy observances and rites.

60. After resorting to them one by one in the evenings day by day, Śrāddha should always be offered to the Pitṛs who seek everlasting benefit.

61. There is a holy centre named Svargamārgaprada (Bestower of guide to the path to the heaven) which yields instant boons. It is the place where a man is found out to be self-possessed or not.

62. The seven sages had gone to the heaven after casting off their bark garments here. Even today those bark garments are seen in the waters.

63. By taking the holy dip in that excellent holy river a man attains heaven. There is a well known shrine of Nandin which is resorted to by the Siddhas.

64. The idol of Nandīśvara is not seen by persons devoid of good conduct. At the time when the sun rises, golden flames resembling sacrificial posts are seen there.

65. Devotees who circumambulate them become delighted and go to the heaven. The land all over Kurukṣetra[1] is especially a very good holy centre.

1. The famous sacred place in Haryana—The country round Thaneswar. Some of the holy places mentioned in VV 69-71 below are in Kuru-

66. It is the sacred holy centre of Sanatkumāra the noble-souled lord of the Yogic cult. It is glorified as yielding everlasting benefit if the pitṛs are offered gingelly seeds.

67-68. It has already been mentioned that the Śrāddha performed by Dharmarāja was of everlasting benefit. If Śrāddha is offered on the new moon day in accordance with the injunction and in the respective order by a man (in the Sarasvatī river) that is near-by, it yields everlasting benefit. If the son worships the Pitṛs particularly in Kurukṣetra or in the Sarasvatī near-by, he becomes free for indebtedness.

69-71. Śrāddha must be offered by a person who wishes for everlasting benefit in these holy centres viz—Sarasvatī, Vinaśana,[1] Plakṣaprasravaṇa,[2] Vyāsatīrtha on the Dṛṣadvatī, Triplakṣa in particular, Omkārapavana, Śakrāvatāra in the Gaṅgā, the excellent mountain Maināka and at the source of the Yamunā. The devotee is rid of all his sins. There are very hot and very cool water springs.

72. The holy sister of Yama and the splendid daughter of the sun (i.e. the Yamunā) is a sacred river. The Śrāddha there is always of everylasting benefit. This has been glorified formerly by the Pitṛs.

73. By taking a holy dip in the eddy of Brahmakuṇḍa one becomes a Brāhmaṇa instantly. The Śrāddha (performed) there gives infinite bliss. So also are the *Japa*, *Homa* and penance.

74. Vasiṣṭha of great penance performed his austerities there standing still like a stump. Even today trees with jewels for their leaves are seen there.

75. The balance that indicated virtue and evil is also seen there. By means of that, the excellent benefit of the holy centres was weighed by the Brāhmaṇas.

76-77. The daughter of the Pitṛs, a Yoginī well known by the name Gandhakālī was born there. She would give

kṣetra. Thus Vyāsa-Tīrtha or Dvaipāyana Hrada is situated near Thaneswar. The Sarasvatī and Dṛṣadvatī rivers flow through it.

1. The spot in the Sandy desert in the district of Sirhind where the Sarasvatī disappears—De 37.

2. The source of the river Sarasvatī in the hills of Sirmur in the Siwalik range of the Himalayas—De 180.

birth to Vyāsa the noble-souled sage of great Yogic power. He would be born of the family of Parāśara. He was the fourth part of Brahmā. That intelligent great sage will divide the veda into four parts.

78-79. There is a lake named Acchodaka.[1] The river Acchodā takes its origin there. (Gandhakālī) was born again in the womb (species) of a fish on account of a direction (? behest) and for a purpose.

It is cited that the Śrāddha offered even once in her first holy hermitage frequented by meritorious persons, will yield everlasting benefit.

80. What is offered in the river will bestow simultaneously Yogic power and mental concentration (?). What is offered in Kuberatuṅga and Vyāsatīrtha is destructive of sins.

81. It is laid down that the Śrāddha offered at the Brahmavedī (the altar of Brahmā) yields infinite bliss. It is always resorted to by the Siddhas. It is perceived by persons of self control.

82. (The Śrāddha) in the Nandā which is on the North-eastern quarter of the Vedī, yields the benefit of *Anivartana* (non-return to *saṁsāra*). It is the spot of spiritual achievement, resorted to by the gods after reaching which one never returns (i.e. attains liberation from saṁsāra).

83. Mahādeva, the intelligent deity, imprinted his foot in the shrine Mahālaya for the purpose of merciful blessing of all living beings and as a proof of its efficacy for atheists (to convince them that they are wrong).

84-85. The Śrāddha offered at Virajā is of everlasting benefit. So also, the one at Mahālaya (which has been mentioned) already.

Those who perform Śrāddha at Nandā, Virajā[2] and

1. A lake at the foot of mount Candraprabha. The river Acchodā takes its rise from this lake. If identical with Acchoda-sarovara in Bāṇa's Kādambarī, it is Acchāvat, six miles from Mārtaṇḍa in Kashmir.

2. Variously identified with a country round Jaipur in Orissa (ii) with Lonardesh and a lake in Buldhānā District of Maharashtra and (iii) with a hill in Sahyādri near Godāvarī (?) and Bhīmā.

Mahālaya redeem themselves as well as ten generations of predecessors as well as those of successors.

(One who performs Śrāddha) at Kākahrada attains *Jātismaraṇa* (the power of remembering previous births), good complexion and unmeasured vigour and strength.

86. The holy lake Kaumāra is protected by the body of serpents. By taking a holy dip in the Kumāratīrtha, a man goes to heaven.

87-88. (Partially defective text). By performing a difficult and severe penance in the holy shrine of the goddess* at Umātuṅga, standing on a single foot and abstaining from food, one attains divine brilliance lasting for a Yuga. Śrāddha should always be offered at Umātuṅga, Bhṛgutuṅga, Brahmatuṅga and Mahālaya by a person who wishes for everlasting benefit.

89. The Śrāddha offered at Śālagrāma[1] is always of everlasting benefit. The sin of those persons who have no self control is directly perceived there all round.

90-91. That is a divine warning to the evil-doers and especially so to good persons. There the *Devahrada* (the eddy of the Devas) is very holy. The pure serpent king of Brahmā accepts the Piṇḍas (rice-balls) offered by good people. For the highly refulgent serpents (?) it is impossible to eat the cooked rice.

92-94. Dharma (Virtue) is directly perceived in these two holy centres. By going into the cave (?) of Śāṇḍilya and that of Vāmana one becomes purified (and sinless) and the Śrāddha performed there is of inexhaustible merit. Whatever one does, Japa, Homa, penance or meditation, becomes well done. He who maintains the vow of celibacy and devotion to the preceptor lives for a hundred years. These and others are the excellent rivers by taking bath in which one can get rid of sins.

Kumāradhārā[2] is there itself. Sin perishes if it is visited by a devotee.

* devyālaye as in Vā. P. 77.82 a.

1. A place near the source of the Gandak, the place where Sage Pulaha and Bharata performed penance.

2. Due to its mention of Kāntipura (ancient name of Kathmandu) and its protection by Kirātas, it may be located on the spurs of the Himalayas to the North-East of Kathmandu (Nepal).

95-97. Even today the seat of meditation of Vyāsa is seen there itself. The mountain is situated in the north eastern quarter near the city of Kāntipura. There is a holy lotus pond there. It is protected by groups of Kirātas. By taking a holy dip in it even once a Brāhmaṇa attains desires eternally. Becoming invisible to all living beings, he walks over the earth like a god.

98. There is a great holy centre of Kāśyapa well known as Kālasarpis. Śrāddhas should always be offered there by one who desires everlasting benefit.

99. In the forest called Devadāruvana[1], there is a waterfall which is a proof of the removal of sins. The original sins of noble souls of good meritorious deeds are seen as they are being washed away.

100. On the river Bhāgīrathī it is said (that the Śrāddha) is always of everlasting benefit if performed at Prayāga,[2] Kālañjara, Daśārṇa, Naimiṣa and Kurujāṅgala.

101. Śrāddha should be scrupulously offered (with effort) in the city of Vārāṇasī. The lord of the Yogic cult is always present there. What is offered there is of everlasting benefit.

102. By going to these holy centres one shall become endowed with the merit of pious liberality and gets sanctified. The Śrāddha is of everlasting benefit. Whatever is performed, whether *Japa*, *Homa* or meditation shall become well done and meritorious.

103. In the holy centres of Lauhitya[3] Vaitaraṇī, and

1. This is situated on the Gaṅgā near Kedar in Garhwal. Badarikāśrama is situated in this Vana.

2. These are identified as follows: Prayāga (Allahabad); Kālañjara (Kalinjar in Badausa Sub-Division of Banda District, Bundelkhand (M.P.); Daśārṇa (Eastern N. Malwa, including Bhopal in Madhya Pradesh, Vidiśā was its capital); Naimiṣa (Nimsar, 45 miles NW of Lucknow, Uttar Pradesh); Kurujāṅgala (a forest country situated in Sirhind, NW of Hastinapur—De.

3. The following are identified as per De's Dictionary; Lauhitya (the Brahmaputra, Assam); Vaitaraṇī (the river Baitarani in Orissa) Jaipur stands on this river.

Svargavedī near the seashore that goddess (?) is seen through names* (? by the *Japa* repetition of the names of the goddess).

104. The Śrāddha offered at Dharmapṛṣṭha the lake of Brahmā and Gṛdhravaṭa is of great benefit.

105. Snow falls there five Yojanas all around. The forest of the holy hermitage of Bharata is remembered as extremely meritorious.

106. The forest of Mataṅga is seen there by all men. Everything connected with virtue had been established by him as a model evidence for this world (for all the people).

107-108. The Daṇḍaka[1] forest there is very holy. It is frequented by persons of meritorious deeds. They say that the holy centre named Viśalyā[2] is in it. It offers proof instantaeously through various Śāstras and Tulāmānas (the weighing balance and the beams). The persons who commit sins on coming into contact with it emerge**.

109. The Śrāddha offered on the *Tṛtiya* (third) day of the lunar fortnight at the foot or in the circular zone of Nirādhā (?) or in the great eddy of the Kauśikī is of great benefit.

110. The intelligent deity Mahādeva set foot on Muṇḍapṛṣṭha.[3] For many divine Yugas, he performed a very severe penance very difficult to be performed by others.

111. Here, a righteously inclined man casts of his sins within a short while, just like the serpent that quickly casts off its old slough.

* The text hereof—*sā tu devī samudrānte dṛśyate caiva nāmabhiḥ* is obscure. Vā. P. 77.97a reads:

sakṛdeva samudrānte dṛyśyate puṇyakarmabhiḥ /

"On account of meritorious acts, it is seen only once near the sea"

1. Daṇḍakāraṇya probably comprised all forests from Bundelkhand or Bhopal right down to the Godāvarī or the Krishnā river. HD. IV. p. 745.

2. A branch of the Narmadā—De 39.

** The idea seems to be:—the pan containing the sins goes down and the pan holding the sinners goes up thereby indicating how sinful they are.

3. A hill situated on the Western bank of the Phalgu river at Gayā HD.IV.827.

112. It causes delight to the Siddhas. It is terrible to the sinners. It is protected by very terrible great serpents with their tongues moving up and down for licking.

113. The holy centre by name Kanakanandī (near Gayā) is well known in the world. It is on the north of the Muṇḍapṛṣṭha. It is frequently resorted to by the Brāhmaṇa sages.

114. By taking their holy dip there, men go to heaven along with their physical bodies. It is cited that the Śrāddha offered there is always of everlasting benefit.

115. By taking a holy dip there, a man redeems his body from its threefold indebtedness. One should perform Śrāddha after taking bath in the Mānasa lake.

116. On the bank of that lake, there is a great shrine. After getting on to it and performing *Japa*, one shall get spiritual attainment and go to heaven thereafter.

117. After going to the Uttara Mānasa, one attains very excellent Siddhi (spiritual enlightenment). After taking the holy bath in that excellent lake, one sees a great miracle.

118-120. Falling off from heaven, the holy river of great splendour and majesty shines in the atmosphere. It is the divine river Gaṅgā flowing in the three worlds after slipping down from the foot of Viṣṇu.

There in the sky is seen a great festoon resembling the sun. It is meritorious and golden. It is like the widely opened door to the heaven.

It is from there that the river flows once again embellishing the entire ocean and sanctifying all living beings particularly those who are conversant with piety and virtue.

121. The Candrabhāgā (the Chinab) and the Sindhu are two splendid rivers originating from the Mānasa (lake). They flow into the western ocean. The divine Sindhu river is a big river.

122. The mountain named Himavān is embellished with different kinds of minerals. It is many thousand Yojanas in length.

123. There is a charming lotus lake there named Suṣumnā. It is full of Siddhas and Cāraṇas. It is frequently resorted to by groups of celestial sages.

124. One who takes bath there, lives for ten thousand years. The *Śrāddha* offered there is of limitless benefit and great rise (prosperity).

125. The *Śrāddha* always redeems ten generations of predecessors and ten generations of successors.

Everywhere the Himavān is holy and sacred. The Gaṅgā is sacred all round.

126. All the oceans and the rivers flowing into the oceans are sacred all round. A learned man should perform *Śrāddha* in the holy centres like these and others.

127-130. One should perform *Śrāddha* always in accordance with the injunctions. The devotee becomes sanctified by taking bath, by performing *Homas* and offering charitable gifts.

The *Śrāddhas* shall be performed in the following places:—Ridges of mountains, caves and dens, lonely spots of the slopes of mountains, waterfalls, banks of rivers and their sources, great ocean, cowpens, confluences of rivers, forests, pleasing fragrant spots well scrubbed and smeared, vacant houses, places well smeared with cowdung.

131. The alert devotee should perform Śrāddha thus in all these places after going to the south-east quarter, with the desire for doing everything desirable.

132-134. The intelligent (devotee performing *Śrāddha*) in all these places shall attain the *Brāhmi Siddhi* (the state of being the Brahman and the attainment of spiritual enlightenment). The opportunity of worshipping the Pitṛs is attainable to those people engaged in the activities ordained for the people belonging to the three high castes and the different stages of life. They must discard (the occasions of) anger. Even a person who has committed many sins becomes sanctified if he boldly undertakes the pilgrimages with great faith, concentration and mental purity. What then in the case of a person performing splendid holy rites? He is never born in the lower species of animals nor in despicable country.

135-137. A Brāhmaṇa becomes a citizen of heaven. He obtains means of absolution (*Mokṣa*).

The following five persons never achieve the benefit of holy centres of pilgrimage viz—One who has no faith, one who leads a sinful life, an atheist, one whose doubts are not cleared and a *Hetuniṣṭha* (ultra-rationalist).

There is a great *Siddhi* in Gurutīrtha. It is the greatest spot among holy centres. Meditation is a great holy centre. The eternal Brahmatīrtha is greater than that. Madita- tion is greater than fasting. The withdrawal of the sense-organs is also necessary.

138-143. One shall bring Prāṇa and Apāna under control by keeping the vital airs inter-connected with fasting. Thereafter, all the sense-organs must be brought under control. The intellect should be restrained within the mind and all (the sense-organs) should be withdrawn. If this *Pratyāhāra* (withdrawal of the sense-organs) is carried out, know that it is undoubtedly the means of Liberation (*mokṣa*). Among the sense-organs, the mind is terrible. The transformation of the intellect etc. can be achieved through abstinence from food. A person who undertakes fast attains everlasting benefit. It should be known that fasting is a form of penance. When the intellect and the mind are restrained the knowledge of other things does not arise. When all the defects are destroyed, when the sense-organs are suppressed, the pure soul attains the bliss of Liberation like the fire devoid of fuel. The person conversant with the Yogic practice engages the Kṣetrajña (individual soul) by means of the Yogic exercise, remaining away from all causes and casting off Guṇas, entirely, whether manifest or unmanifest.

He does not go towards nor has he a situation within everything that is either manifest or unmanifest. He is neither *sat* (existing) nor *asat* (non-existing) not sat-asat (existing-cum non-existing). He is nothing at all but he has existence.

CHAPTER FOURTEEN

Purification Rites; Śrāddha Ritual; Sight of a Nude Ascetic to be Avoided

Bṛhaspati Continued:—

1. Henceforth, I shall recount the benefits of all (kinds of) charitable gifts. I shall mention things considered pure and worthy for the Śrāddha rite and those which should be avoided therein.

2. One should perform *Agnihotra* on a steep snow-capped precipice or fetch snow from there (?). That is sacred and conducive to great welfare as well as longevity.

3. One should avoid performance of a *Śrāddha* at night[1] because Rāhu is seen elsewhere(?). As soon as Rāhu is seen *Śrāddha* must be performed with all of one's assets.

4. He who does not perform (*Śrāddha*) at the time of eclipse becomes dejected like a cow sinking into the mud. He who performs it (at the time of eclipse) shall surmount sins like a good boat in the sea.

5. (Defective text) In Vaiśvadeva and Soma sacrifices, the flesh of a rhinoceros (or a buffalo) is the greatest offering. It is not through rivalry that we feed with the flesh of a rhinoceros (buffalo) excluding the horns.

6-9a. (Defective text)—Once Tvaṣṭṛ was the Yajamāna (performer of a sacrifice) when the noble-souled lord of Devas was the presiding deity. While the consort of Śacī (i.e. Indra) was drinking the Soma juice, a few drops fell in the middle on the ground. Śyāmākas (a kind of rice) grew there. They are successfully used for (propitiating) the Pitṛs. The sprays of the Soma juice sticking to and coming out of his nostrils became *Ikṣu* (Sugarcane). Hence, sugarcane is phlegmatic, cool, smooth and sweet. One should perform all the Pitṛ rites for the fulfilment of desire with Śyāmāka and sugarcane. He who performs *Āgrayaṇa* i.e. the first soma libation at the Agniṣṭoma Sacrifice (with Śyāmāka and *Ikṣu*) attains the fulfilment of desires quickly.

1. Cf. KP.II.16.8.

9b-11. Śyāmākas having two names, have been laid down in the Smṛti texts for the purpose of Yajña. As they have been created by the Devas they are remembered as *Akṣaya* (of everlasting benefit). As regards their qualities or efficacy (in this rite) *Prasātikas* (kind of rice), *Priyaṅgus* and grams also are on a par with Śyāmākas. Black grams, gingelly seeds, barleys and paddy grains are excellent.

12. *Mahāyavas*, *Niṣpāvas*, *Madhūlikās* (a kind of Citron?) Black rice and black metals are censurable (and hence prohibited) in the Śrāddha rite.

13-21. *Rājamāṣa* and other things must be scrupulously avoided. *Masūras*(variety of pulse are) sacred. *Kusumbha* (safflower) is the abode of goddess Lakṣmī. The following things are sweet and excellent for Śrāddha rite.[1] *Atiyava* (during the rainy season) *Vṛṣaka*, (name of a plant), *Vāsaka*, *Bilva*, *Āmalaka* Myrobalan), *Mṛdvika* (grapes) *panasa* (Jack fruit), *Āmrāta* (the hogplum), *Dāḍima* (pomegranate), *Tavaśolaṁyata* (?) *Kṣaudra*, *Kharjūra* (dates), *Āmra* (mango) fruit *Kaśeru* (Scirpus grossus, Linn), *Kovidārya*, (name of a tree, Hindi *Kacnar*), *Tālakanda*, *Bisa* (lotus), *Tamāla Śatakanda*, *Madvasūcānta*, *Kāndikī*, *Kāleya*, *Kālaśāka*(the pot herb *ocimum sanctum*), *Bhūripūrṇā*, *Suvarcalā*, (*Ruta Graveolens*), *Ekāṁsākṣa*, *Duviśāka*, *Bubucetāṁkura*, *Kaphālaka*, *Kaṇā* (grains of *kaṇa*), *Drākṣā* (grapes), *Lakuca* (*Artocarpus lacucha*) *Coca* (the fruit of the fan palm), *Alābu* (gourd), *Grīvaka*, *Karkandhū*

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1. For list of food, fruits, vegetables etc. recommended for Śrāddha. Cf. Viṣṇu Dh. S. 79.17.

Out of the lists of plants given here, the following are the corresponding botanical terms given in works like *All India Āyurvedic Dictionary*, *Āyurvedīya materia medica*, *Kirfel's* Index to his edition of *Aṣṭāṅga-hṛdaya*.

Tālakanda—If =*Tālaka* (yellow arsenic)
If =*Tālīsa* (Abie Weffiiana)
If =Tālamūtī (Curculigo Orchioides)
Kāleya— If =Kaliyaka (Coscinium fenestratum)
=Kala (capparis sepiaria)
Grivaka—Grewia—asiatica (?)
Madhusāhvaya—If=maḍhuyaṣṭi (Glycyrrhiza glabra).
If=Madhūka (Madhuca Indica)
Śṛṅgajapa—Śṛṅgavera—synonym of *karkaṭaśṛṅgī*=Rhus Succedanea.

I am indebted to Dr. Y. Wadhwani of the Sk. Dictionary Deptt. of the Deccan College, Pune for the above information.

the jujube berry) *Madhusāhvaya*, *Vaikaṅkata*, *Nālikera* (coconut) *Sṛṅgajapa Carūṣaka* (name of species of fruit), *Pippali*, (picher lumgum) *Maricam* (pepper), *Paṭola* (fruit of *Tricho santhēs Dioeca*) and *Bṛhatī* (Brinjals).

Fragrant flesh of stout animals (? pīvanti) and all astringent things. Other excellent and sweet things such as Nāgara, Dīrghamūlaka (a kind of radish) *Vaṁśa Karīra* (shoot of a bamboo), *Surasa Sarjaka* (the Sāla tree) and Bhūstṛṇa (*andropogon schoenanthus*) can be offered in the Śrāddha rite. I shall mention those things that should always be avoided in the Śrāddha rite.

22-23a. *Laśuna* (garlic), *Gṛñjana* (carrot), *Palāṇḍu* (a kind of onion), *Piṇḍamūlaka* (globular radish) *Karambha* (groats or flour mixed with curds) and other things that are devoid of taste and smell are to be avoided in the Śrāddha rite. The reason for the same is mentioned.[1]

23b-24. Formerly, in the course of a war between the Devas and the Asuras, Bali was defeated by the gods. From his limbs wounded by the arrows, drops of blood fell down. It is from them that all these things Laśuna etc were produced.

25. Similarly, red exudations and salts found in arid lands should be avoided in the rite of Śrāddha. Women in their monthly periods should also be avoided.

26. Water emitting foul smell, water having froth and foams, water from a wayside puddle, water whereby a cow is dissatisfied and water drawn and kept during the night (should be avoided).

27. The following milk should be avoided by a person with wisdom—the milk of a sheep, that of a deer, that of a camel, that of all animals with a single (i.e. not cloven) hoofs, that of a buffalo and that of Camara deer.

28. Henceforth, I shall mention the places that should be scrupulously avoided, the persons by whom the Śrāddha rite should not be seen and the entire procedure regarding cleanliness and pollution.

1. Cf. Vā. P. 78.12 and 15; also *Smṛti candrikā*—Śrāddha, pp. 415-416.

29. With great faith one should perform Śrāddha by means of fruits, roots and foodstuff available in the forest. He then attains royal position as well as infinite heavenly bliss.

30. In the Śrāddha rite, one should avoid a ground with undesirable noise, which is narrow or impure, pervaded by insects, muddy and dirty and which emits foul smell.[1]

31-32. Rivers adjoining the sea, their entrances from the south and east and the entire country of Triśaṅku (to a limit of) twelve Yojanas should be avoided.

The lands known as Triśaṅku are bounded on the north by Mahānadī and on the south by the (mountain) Veṅkaṭa. These tracts of land called Triśaṅkus should be avoided for the Śrāddha rite.

33. The territories of Kāraskaras (Kārakal in south Kanara), Kaliṅgas, the northern region of the Sindhu as well as the countries where the discipline and virtuous practice of the various stages of life is not in vogue, should be scrupulously avoided.[2]

34. The *Nagnas*[3] (naked) and other persons must not see the well-arranged Śrāddha rite. The Śrāddha viewed by these do not reach the Pitṛs or the Pitāmahas (grandfathers).

Śaṁyu inquired :

35-38a. O holy lord, recount to me the *Nagnas*[3] (nudes) and other persons even as I ask you earnestly.

1. Cf. MK. P. 29.19.

2. It is not known why these parts of the country like Orissa,Talangana, Northern region of Sindhu etc. are prohibited for Śrāddha; whether they were beyond the pale of Brahmanism and the majority of people were following Jainism and Buddhism when this portion of this text was written.

3. The explanation in VV. 35 ff below shows that the term *Nagna* includes Jainas, Buddhists, Jīvakas (i.e. Ājīvakas, the followers of Mankhali Gośāla) and such other sects who did not follow Brahmanism. It includes also apostate Brāhmaṇas, atheists and the committers of gross sins (Mahā-pātakas). Cf. Viṣṇu Dh. S. 82.3 ff, Mbh. *Anuśāsana* 91.43-44 Vā.P. 78 & 31, also KP II. 21-3, 234-25. The idea is that mere sight of the sacred Śrāddha food by these pollutes it.

Bṛhaspati said:—

The *Trayi* (i.e. the three Vedas) is declared as the protective covering for all living beings. Those people who out of delusion discard it are called nudes and others. A Brāhmaṇa or a Kṣatriya or a Vaiśya is undoubtedly a Vṛṣala (Śūdra) in the following instances:

a) One in whom the Vedic stage of life gets dissolved or vanishes i.e. a person who does not strictly adhere to the discipline of the four stages of life as explained in the Vedas.

b) He who has no support in Vedic stage of life.

c). He who abandons the Vedic stage of life and seeks liberation elsewhere and

d). He who does not have a clear vision of the Vedic stage of life.

38b-42. Formerly, in the battle between the Devas and the Asuras, the Asuras were defeated. They created the heretics like Vṛddhaśrāvakīs, Nirgranthas, (nude Jainas), Śākyas (Buddhists), Jīvaskas and Kārpaṭas.

Those who do not follow piety and righteousness are the people called Nudes. The following also can be called *Nagnas*: —One who wears matted hair without any specific aim, one who shaves off his head without any specific aim, the Brahmin who moves about naked purposelessly, one who maintains *Vratas* (sacred rites and observances) without purpose, one who repeats mantras purposelessly.

They are permanent transgressors of the traditional righteous rites, they maintain their jobs and wives purposelessly* (?), they point out to the acts performed by them (?)— they are declared as persons following a means and lowly path. The Śrāddha offered or looked at by these goes to the Dānavas.

43. One shall discard the very sight of these viz—the Brāhmaṇa slayer, the ungrateful one, the atheist, the defiler of the preceptor's bed, the robber and the ruthless person.

44-45. Persons of cruel activities are fallen ones. One should avoid all of them. The Śrāddha perceived by the following goes to the Asuras and Yātudhānas viz—those who argue

* *Vṛttikalatraka* is obscure.

and interrupt the discussion on the Devas and the sages; he who condemns the Devas, the Brāhmaṇas and the Vedas.

46. The Kṛta Yuga is said to be Brahminical. The Tretā Yuga is that of the Kṣatriyas. They say that Dvāpara is the Yuga of the Vaiśyas and Kaliyuga is remembered as the Yuga of the Śūdras.

47. The Pitṛs were honoured in the Kṛta Yuga; the Suras were worshipped in the Tretāyuga. Wars were always worshipped in the Dvāpara Yuga and the heretics were respected in the Kaliyuga.

48. By merely looking at Śrāddhas, all these destroy them viz—one who has no honour, one who is cast off and discarded, the domestic pig and the dog.

49. What is touched by does or pigs (should not be used in a Śrāddha). It should never be seen by persons of chronic diseases, fallen persons and dirty ones.

50. The food offerings that these (above-mentioned ones) look at do not deserve to be used for *Havya* or *Kavya*. They are to be abandoned. In emergency cases they are to be consecrated by means of important things.

51. (Defective text) The *Havis* offerings (if they are looked at by the above-mentioned ones) should at the very outset be discarded. They can be cleansed with proper (sacred) water. Sprinkling with water is also prescribed.

52. Or it can be spread over with white mustard or black gingelly seeds. Or with efforts it should have the sight of view of the preceptor, sun, fire or such sacred things*.

53-56. The following should be discarded in the Śrāddha rite :—the cooked rice and other eatables when they fall on seats and are sat upon, that which is kicked by the foot, that which is seen by impure mobile beings, dried and stale things, that which is burnt too much, that which is licked by fire, that which is spoiled by sandy particles, worms, pebbles and hairs, the oil cake and pounded particles of gingelly seeds, barley etc;

* *vāsara* in the text means "day" but when "the sun" is already mentioned in the compound, the word is superfluous. *vastu* from Vā. P. 78.42 is accepted here.

the foodstuffs got ready but apparently too saltish; the things that are seen and defiled by dogs or taken up by persons with defects and particles (of flour etc.) shaken off by the clothes should be avoided in the Śrāddha rite.

57. There are some persons who profess to be very great wise men merely by speaking against the Vedas. Those recluses (without sacrifices) (*Ayajñā yatayaḥ*)* certainly destroy (a Śrāddha) like the dust particles.

58-60. One shall avoid greens mixed with curds, foodstuffs devoid of medicinal properties, the egg plant and all kinds of distilled liquors in the Śrāddha.

Salt taken from seawater and salt originating from Mānasa lake—these two are extremely sacred. They must be put into fire and then taken stretching the hands. They must be placed on the head (?) which is declared as Brahmatīrtha. The *Prokṣaṇa* (sprinkling water) rite should be performed in respect of the articles (used in a Śrāddha).

61-62.[1] The process of purification of stones, roots, fruits, sugarcane, ropes and leather is by placing them in water and sprinkling them. All types of wickwork vessels can be purified as before. Scraping (brushing) and scratching is the process of purification of vessels made of ivory, bone, wood and horn.

63. The process of purification of all types of earthen pots is burning them once again. The same is the process of purification of vessels of precious gems, pearls, corals and shells.

64. The purification of all types of hair and wool shall be through the *Kalkas* (powdered particles) of white mustard and gingelly seeds.

65. The purification of all bipeds is by means of clay and water. The first process of purification of the feet is washing them with water (?).

* Vā. P. 78.47 reads: *ayajñayatayo nāma for ayajñā yatayo* of the text.

1. VV. 61-67 describe the various methods of purification of different articles including the ground.

66. Purification of cotton (garments) is by means of ash. That of fruits, flowers and leaves is by floating them on water.

67. The purification of the earth (i.e. ground) is by various means. Water can be sprinkled. It can be smeared with cowdung. It can be scraped and scratched. Water can be poured over it in plenty. A cow can be made to tread over it. A portion can be burned or dug.

68-69. (Defective text) In a village the earth is purified by means of the air that is set in motion when (cows) move out. The process of purification of human beings[1] and cattle is prescribed through mud. The excellent process of purification (of many articles etc.) is thus prescribed. Listen to what is not mentioned hitherto, even as I recount it.

70.[1] In the morning one must go a distance of an arrow's throw from the house in the south western direction. After covering his head (with a cloth), he should evacuate his bowels. He should never touch his head with his hand.

71. He must do it in a very secluded spot after covering the ground with white grass, or leaves, or wood or pieces of bamboo sticks.

72. During the daytime, he should face the north and during the night he should face the south. After finishing the work of evacuating the bowels, he should take up some mud and the pot of water without uttering any word.

73. He should take the water pot with the right hand and wash the anus with the left hand. He should apply clay to the anus three times.

74. On the left hand, clay should be applied ten times slowly and gradually. Then apply clay on both the hands. This is optional. Then apply clay seven times on both the hands.

75. He should then apply clay to the feet and wash them. He shall then perform the *Ācamana* (ritualistic sipping of water) rite in accordance with the injunctions. The first three

1. VV. 70-96 below deal with the topic of purification of man—physical, mental and ritual. The defilement due to *Āśauca* (whether due to birth or death) technically pertains to eligibility for ritualistic performances.

water drops have the sun, the fire and the wind as their deities.

76. One should always keep two Kamaṇḍalus (water-pots) ready at hand. They must not have holes (as the water will leak out). It is only with the remaining water that one should duly wash one's feet.

77. (Partially defective text). There is a second type of *Ācamana* in respect to the rites of the Devas. Fasting for three nights is cited (as the rite of expiation ?) when one is freed from wicked persons (?)

78. In respect to protracted cases (? Viprakṛteṣu*) the rite of Kṛccha is cited for expiation. After touching a dog or a Cāṇḍāla one shall perform expiation rite of Tapta-Kṛcchra.

79. After touching human bones, one should observe fast for the sake of purification. If the bones are oily (slimy) it is said that the fast must be for three nights. Otherwise only for one night.

80-82. (Defective text). The Kāraskaras, Kaliṅgas and the Andhras, the Śabaras etc, the northern bank of the Sindhu, the region further to the north—these are the countries of sinners. They are occupied by sinful persons. They are avoided by good people (and) the Brāhmaṇas who have mastered the Vedas. If any one goes there out of attachment or delusion, his sin cannot be removed even if he drinks (holy) water with plenty of gingelly seeds** (the idea seems to be "even if libations are offered by a number of his successors") or even when he goes (as a pilgrim) to Yugandhara (near Kurukṣetra).

83-84. By going to a place devoid of merit, one incurs all types of sins. He can get rid of his sins by climbing the Bhṛgutuṅga, by going to the sacred river Sarasvatī, or to the beautiful river Gaṅgā or to the divine river Mahānadī or to

* Vā. P. 78.67 reads *viprakṛṣṭena kṛcchreṇa* "with a protracted Kṣcchra expiation."

** the line: *Pītvā cāpobhūtilapā gatvā cāpi yugandharam* is obseure: It probably means "And even after going to the country called Yugandhara; near Kurukṣetra in Haryana and drinking water (at or of Bhutilapa ?)"

the rivers rising in the Himavān or to the other rivers honoured by the sages.

85. By going to all the holy lakes, rivers and waterfalls, he may be freed from sins. He enjoys infinite bliss in heaven.

86. In the case of a Brāhmaṇa, it is said that he has defilement for ten nights on account of the death of a relative or a birth in the family. It is prescribed for twelve days in the case of a Kṣatriya.

87. It is for half a month in the case of a Vaiśya and for a full month in the case of a Śūdra. The lady in the monthly period becomes pure in four nights. This is true in the case of all castes.

88. It is laid down that one gets defiled by touching a women in her menses, a woman in confinement, a dog, a Cāṇḍāla, nudes (like Digambara Jainas) Nagnas and others and those persons who had carried a dead body.

89. The purificatory rite in the above case is as follows. If it is a Brāhmaṇa, he must take a bath along with his clothes. He will be pure by the application of clay twelve times. This alone is the purificatory rite after indulging in sexual intercourse or after vomiting.

90-91. A man should perform purificatory rite after washing his hands with clay and water. After washing with water, he must take bath and clean his hands with clay once again. He should perform this rite in three stages so that the total number shall be twelve. There should not be any stickiness left. It is thus that the injunction regarding purificatory rites is to be observed in every case at all times.

92. In washing the feet, one should apply clay three times to each of his feet. This is the purificatory rite in the forest. Henceforth, I shall mention the process of purification pertaining to (i.e. while residing in) the village.

93. Application of clay fifteen times particularly on hands etc. is purification. One should apply the clay once over and above the prescribed number of times. After the application of the clay one shall wash it with water.

94-96. In all these cases, if the dirt is not clearly visible the process of purification is by means of water alone.

If one covers the neck or the head and goes along the streets or bazaars (he becomes impure). If he does not wash his feet, he continues to be impure even after performing the *Ācamana* rite. He should wash his feet and set down the water pot. After performing the *Ācamana* rite, he must sprinkle water for the purpose of consecration. He should also perform the sprinkling rite or the *Abhyukṣaṇa* of other articles. Sprinkling is done in the case of flowers etc., grasses and Havis offerings as well.

97. Articles brought by others must be purified by the *Abhyukṣaṇa* rite after placing them down. One must not touch anything if it is not consecrated by the ritualistic sprinkling of water. Whether the rite is Śrāddha or it is a rite for the Devas.

98. An article must be received from the northern side and disposed off on the southern side. A Yajamāna (sponsorer of a Śrāddha) shall perform every Śrāddha in a secluded spot.

99-100. In all rites pertaining to the Devas or the Pitṛs there is likelihood of adverse results if one is *Ucchiṣṭa* (i.e. polluted by the leaving of food etc.).

One should touch the southern altar with the right hand, and with both the hands the offerings unto the Devas and the Pitṛs ritualistically scattered in a line.

(*Ācamana* is the purificatory rite in the following cases :— When one perspires, after getting up from sleep, after urination and evacuation of bowels).

101-106.[1] When one spits, after oil bath, after taking food, after wearing the clothes, when one touches other persons defiled by Ucchiṣṭa, after washing the feet, after talking to a person defiled by Ucchiṣṭa, after eating, when one is maintaining the physical purity for holy rites, in case of all doubts after untying the knot of the tuft of hair as well as without the sacred thread, (if one touches) aimlessly, on touching a camel or a sheep, on seeing persons who speak words that should not be spoken, touching (particles of food etc.) sticking to the teeth

1. VV. 101-106 state the importance of *Ācamana* (sipping of water) and circumstance under which this purificatory rite be performed.

with the tongue producing a loud noise or by means of fingers or on seeing a fallen man.

If one performs the *Ācamana* rite out of delusion while remaining standing, he shall continue to be impure. He must sit on a clean spot facing the east or the north. He must be pure in mind and body. He should have washed the feet beforehand. The hands should be kept on the lap and he should touch the water. With mental concentration and great purity, he should sip water three times with pleasure.

107-109a. He should perform the rite of Mārjana (sprinkling with water) twice and the rite of *Abhyukṣaṇa* once. He should sprinkle water over the sense-organs, head, chest hands and feet. Whatever is desired by a person who performs *Ācamana* rite thus will be fulfilled. The Vedas, the Yajñas, the austerities, the charitable gifts and the observances of holy rites become fruitful.

109b-110a. If out of delusion, any one performs a holy rite without performing the *Ācamana* rite, he is an Atheist. Undoubtedly all sacred rites performed by him will be in vain.

110b-112. Those which are sanctified by means of speech, body and intellect, that which is not touched or that which is not censured are all pure (?) The following should be understood to be pure in that case. Otherwise they are defiled and impure :—the mind, the speech, the body, the fire, the time, the engraving (?) announcement of the purificatory rites, or perpetual ignorance (?)

If any one, out of delusion, performs it otherwise and makes a mess of the whole rite of purification, the fruit undoubtedly goes to the Piśācas and Yātudhānas.

113. One who has no faith in the purificatory rite is born among the Mlecchas (barbarians).

114. A person who does not perform any Yajña, a sinner or a person born as a low animal attains liberation by performing the purificatory rite. The man becomes a dweller of the heaven.

115. Indeed, the Devas desire purity. This is declared by the Devas. The gods always avoid odious and unclean fellows.

116-117. Persons of auspicious activities perform justifiably the purificatory rites thrice.

The gods bestow, whatever is desired in the mind even if it is the most excellent thing in the three worlds, on a person strictly adhering to the Brahminical traditions, who receives guests, who is intelligent, who is pure and clean, who is devoted to the Pitṛs, who controls his sense-organs and who has sympathy.

The Pitṛs increase his glory and prosperity.

CHAPTER FIFTEEN

The Test for a Brāhmaṇa deserving for Śrāddha invitation.[1]

The sages said :—

1-2. "O Sūta, the *Śrāddha-kalpa* conducive to richness, has been recounted by you. The *Śrāddha-kalpas* that had been glorified by the sages have been heard by us. Its extensive details have been particularly recounted. Tell us, O intelligent one the real opinion of that sage."

Sūta replied—

3. "I shall recount, O Brāhmaṇas, what the opinion of that sage was, regarding *Śrāddha*. Even as I recount it in detail listen to it, O fortunate one.

1. The following verses describe the qualifications, learning, character etc. of *Brāhmaṇas* worthy of being invited for a *Śrāddha*, as the antecedents etc. of invitees for rites pertaining to *Devas* and *Pitṛs* must be scrupulously investigated (vv. 5-6 below). Heredity, personality, *Vedic* learning, character were some of the main considerations of such invitees. Cf. Mt.P. 16.8-10, NP.I.28. 6-10, KP.II.21 and Smṛ.C. (*Smṛti Candrikā*) III. (*Śrāddha Kāṇḍa*), pp. 389-394. The ancient *Smṛtis* insisted on purity of conduct, good character. Declares *Manu* (II.118) "A *Brāhmaṇa* who knows only the *Gāyatrī Mantra*, but is self-controlled is preferable to the *Brāhmaṇa* who knows three *Vedas* but lacks in self-control, eats every-thing and sells any-thing (forbidden by *Dharma*)".

4. *Śrāddha* has been detailed by me before. The injunctions and rules of procedure in *Śrāddha* rite have also been mentioned. I shall (now) explain the tests for selecting the deserving Brāhmaṇas which has remained to be mentioned.

5. Brāhmaṇas should not be investigated upon and examined on all occasions. But in the rites regarding the *Devas* and the *Pitṛs* the method of testing them is invariably laid down as sacred and excellent.

6. The person in whom defects are found is excluded from the rites. One shall scrupulously avoid that person whose faults one knows, due to the fact of staying together.

7. A learned man should not investigate (too deeply) into a totally unknown *Brāhmaṇa* stranger in regard to the *Śrāddha* rite. For, many *Siddhas* wander over this Earth in the guise of *Brāhmaṇas*.[1]

8. Hence, when a guest approaches one, one should welcome him with palms joined in reverence. One should worship and honour him with articles of worship, water for washing feet as well as oil bath and meal.

9. *Devas* and lords of Yogic cult and practice assuming different guises always move about over the vast Earth extending up to the Seas on all sides. While doing so they make the common people maintain virtue and piety.

10. Hence, a man of perfect self-control should honour the guest and feed him with various side dishes. I shall mention them as well as the fruit thereof.

11. If he honours the guest by offering milk, he attains the benefit of *Agniṣṭoma* sacrifice, if he honours the guest with milk pudding, he attains the benefit of *Uktha*; if he honours the guest with ghee, he attains the benefit of *ṣoḍaśi Satra* and if he honours the guest with honey he attains the benefit of *Atirātra*.[2]

1. This verse contradicts the above verse on the specious ground that a totally stranger *Brāhmaṇa* may be a *Siddha* in disguise. Some late *Purāṇas* like the *Bhaviṣya* (quoted in *Bālambhaṭṭī* on *Ācāra*, p. 494) have slackened these tests.

2. It is such cheap promises of getting the fruit of sacrifices like *Agniṣṭoma*, *Atirātra* etc. by offering ordinary things like milk or ghee to *Brāhmaṇas* in meals, that adversely affected the *Vedic* institution of sacrifice.

12. If a man feeds *Brāhmaṇas* and gives them every thing they desire, that rite alone bestows on him all wealth. The host of all those *Brāhmaṇas* always enjoys the benefit of all sacrifices.

13. The *Devas* reject and discard the person like an accursed destitute—the person who insults and dishonours the guest who approaches him at the time of *Śrāddha* rite or in a rite pertaining to the Devas.

14. For the sake of blessing the worlds, the invisible *Devas* and the *Pitṛs* enter the *Brāhmaṇas* and partake of the meal.

15. The guest who is not worshipped or honoured blazes and burns. If he is honoured, he shall bestow every thing one desires. Hence, one should always honour a guest by spending everything that one possesses.

16. To good people, whether he is a forest-hermit, or a householder, the guest is on a par with *Vālakhilya*[1] always. A *Sannyāsin* should also be known as such.

17. A guest is called *Abhyāgata*[2] because he has moved according to his own desire. An *Atithi* shall be without fire A guest is called *Atithi* because he has no particular day for his visit. This is said to be the etymological derivation of the word.

18. The following persons cannot be received as *Atithi* (guests). A person who does not keep up views and observances of rites, a man of mixed caste, a person without learning, a person who does not possess specialised knowledge, a person who is tied to his children (?),[3] a person who does not believe in the *Devas*[4] and a sinner.

19. A guest who has already wandered a lot, who is thirsty, who is tired, and who is very hungry should be received

1. The verse may be interpreted to include a forest-hermit, a *Vālakhilya* and a *Sannyāsin* as *Atithis*.

2. This is obscure Vā.P.69.17 reads : *abhyāgato yācakaḥ syād atithiḥ syādayācakaḥ*. 'A visitor is (like) a mendicant but *Atithi* may not be a beggar.)

3. Who is child-less.

4. Who renders no service (*Sevī* in Vā.P.)

hospitably and given food etc. by one who desires the benefit of a *Yajña*.

20. To a hungry person the words "there is nothing" should never be uttered, O *Brāhmaṇas*. Every thing should be given to him after honouring him duly. He is a man worthy of being honoured always.

21. In *Śrāddha* rites one should always feed the following types of persons :— A person who is not tormented or inconsistent, who has no wound, who practises *Yoga*, who has slender means of subsistence but who is not a regular beggar and an intelligent person habituated to solitude.

22. The wicked person who says "I will not give him" will never free himself from the sin even if he takes hundred births.

23-24. (Partially defective text) A man who joyfully feeds *Brāhmaṇas* in a single row becomes free from sin whether the guests have been employed (i.e. invited) or not employed. Through that single row (of the fed *Brāhmaṇas*) he removes the sin (?) (*If it is otherwise*) *he incurs sin immediately* and all his good deeds such as *Iṣṭāpūrta*, perish.

A recluse must be at the head of all the *Brāhmaṇas*[1].

25. The excellent *Brāhmaṇa* who studies the five sacred books viz. the *Vedas* and the *Itihāsas* should be seated after a person who is well-versed in *Yoga*, by the intelligent host.

26. A person who has studied three *Vedas* comes after him: a person of two *Vedas* be seated next; after that comes the man who has studied one *Veda* and *Upādhyāya* (ordinary priest) thereafter.

27. I shall mention those persons who are considered sanctifying (the row of diners) in this connection. Understand. Those who are mentioned before have been mentioned in the proper order (of their importance).

28. The following five persons should be understood as *Paṅktipāvanas*[2] (those who sanctify the row of diners) viz. One

1. This and the following verse state the priorities or precedence to be given to *Brāhmaṇas* according to their learning in the seating arrangement. It is note-worthy that a recluse or a *Yogi* gets the first place of honour *vide Supra* II.iii.9.70.

2. The belief that certain persons of specially high character, merit,

who knows the six ancillary subjects or *Aṅgas* of *Vedas*, a person who meditates, a person who practises *Yoga*, *Sarvatantra* (one who has mastered all the systems of Philosophy) and *Yāyāvara* (a vagrant mendicant or saint).

29-32. He who is conversant with the *Śrāddhakalpa* sanctifies by his joining (the row of diners). One who has mastered at least one out of the fourteen *Vidyās* (Lores), those who duly fulfil their duties—all these sanctify the row. Undoubtedly the *Sauparṇas*[1], those who maintain five sacred fires, those who sing *Sāman* hymns, the *Brāhmaṇa* who duly undertakes the pilgrimage by walking for twelve years, *Triṇācīketas*,[2] *Traividya* (a person who knows and has kindled three *Naciketā* fires and mastered three *Vidyās*, the *Brāhmaṇa* who learns works of piety, the *Brāhmaṇa* who has mastered the great scriptural text written by *Bṛhaspati*—all these are cited as sanctifiers of the rows.

33. If a *Brāhmaṇa* who had been invited for a *Śrāddha* feast indulges in sexual intercourse with a woman, the *Pitṛs* lie down in that semen virile for the whole of that month (?)

34. Charitable gifts should be given to a person strictly engrossed in meditation or one who is sympathetic and one who is intelligent. One should feed a recluse or a *Vālakhilya* in the *Śrāddha* rite.

learning etc. purify excommunicated or such unedifying members of the society, by participating with them by sitting in their rows for dining or even by their beneficent look has been prevalent in India even before the time of *Dharma Sūtras*, *vide* *Āpastamba* Dh.S.II.7.17-22, Strangely enough, *Gautama* (15.28), *Baudhāyana* Dh.S.II.8.2, *Manu* III.185-186, *Yājñavalkya* I.219 use the same words about these sanctifiers of diners (*Paṅkti-pāvanas*). We get a long list of such sanctifiers in Mbh. *Anuśāsana* 90.25-31, Mt.P.16.7-23, KP.II.21.-1-14, Vā.P.79.56-59, 83.52-55. These lists are practically the same as those in VV. 28-32 hereof—

1. *Sauparṇas* or *Trisuparṇakas* are the knowers of *Trisuparṇa* viz the three *Anuvākas* beginning with *Brahmametu mām* etc. (*Tait.Ār*.X.41-50.)

2. *Triṇāciketa* is alternately explained as:
 (i A person who knows the *Naciketa* fire.
 (ii) A person who has thrice kindled the *Naciketa* fire.
 (iii) One who has studied the *Anuvāka* called *Virajas* (*Tait.Br*.III.-11.7-8) which describes the Nāciketa fire and the story of *Naciketas*.

35. If the *Śrāddha* is performed for a forest-hermit, he becomes satisfied by the worship alone. If a person feeds a householder, the *Viśvedevas* are honoured thereby.

36. Sages are honoured through worshipping a forest-hermit, *Indra* is honoured through the *Vālakhilyas*. If the worship of *Sannyāsins* is performed, *Brahmā* is directly worshipped thereby.

37-38. That stage of life which is a mixture of all is called the fifth *Āśrama*. It is not sanctifying. The four *Āśramas* should be honoured in the *Śrāddha* rite as well as the rite pertaining to the *Devas*.

39. No charitable gift should be given to those who are outside the limits of the four *Āśramas*. A person beyond the pale of the four *Āśramas* may remain with only air for his diet and perform a penance, but, since he does not belong to any *Āśrama*, one should not invite him there (i.e. in a *Śrāddha*).

40.[1] There are certain persons possessing obnoxiously severe penance; others profess to know much and argue in various ways, still others censure the *Brāhmaṇas*—But all these are defilers of the row (of diners).

41. The *Aupavastas* (certain people over-obsessed with fasting), the *Sāṁkhyas*, the atheists, those who find fault with the Vedas, those people who censure meditation—all these are defilers of the row (of diners).

42. Those who purposelessly shave off their heads, those who aimlessly keep their hairs matted and all those who maintain themselves by carrying sacred waters, are defilers of

1. VV.40-56 give a list of persons who are defilers of row of diners (*Paṅkti-dūṣakas*). These lists are common to *Smṛtis* and *Purāṇas* such as *Manu* III.151-166, *Yājñ.Smṛ*.I.222-224, *Bṛhad Yama Smṛ*.III.34-38, *Mbh. Anuśāsana* 90.6-11, Mt.P.16.14-17, BM.P. 220.127-135, NP. I.30-41, KP II.21.27-46 to mention a few. Apart from the textual similarity, the lists are interesting from the point of social history as they reflect what persons, vocations, ways of life were looked down upon by the elites of those times. Here sects who insist on long fasts (e.g. *Jainas*), *Sāṅkhyas* (these were originally atheists), non-*Brahmanical* mendicants like *Bauddhas*, *Jainas*, *Śaiva* sects like *Kārukas*, persons not following the vocations of their castes etc. are regarded as unworthy for being invited to *Śrāddha* or to receive gifts.

the row. One shall avoid all those persons who are merciless, who break the rules of good conduct and who eat anything and everything.

43. One should not feed the following persons with oblations meant for gods or *Pitṛs* : viz. *Kārukas* (a Śaiva sect) and others not abiding by rules of good conduct, those who are excommunicated from the ordinary society as well as the Vedic one, the professional singers and those who sell the Vedas as means of subsistence.

44. He who has social and other contacts with these, attains black complexion (taint). He who takes food along with a *Śūdra* is a defiler of the row.

45. Ploughing, tilling, killing of animals, agriculture, marketing, breeding of cattle and serving the enemy or any one except the preceptor—all these activities are forbidden to *Brāhmaṇas*.

46-48. One should avoid all those persons who have false heretical views and who are illbehaved. The following too should be avoided in the *Śrāddha* rite:—the person who puts in a false plaint, a person who censures others, the talebearer, the hypocrite or haughty, persons guilty of minor sins, those who are particularly guilty of sins, those who employ others to study Vedas on their behalf, those who are greedy and deluded, those who seek (their own) benefit and those who sell the Vedas. There is no provision for substitutes in the study of the Vedas; he who employs any such substitute is a sinner.

49-50. The speaker (i.e. the teacher to such a substitute) shall fall off from the benefit of the Vedas and the donor from the benefit of charitable gifts (in the above case of substitution). A person hired to teach the Vedas and a person who is taught by such a person (hired one)—do not deserve being invited to a *Śrāddha* rite. A Brāhmaṇa who maintains himself by buying and selling (also does not deserve invitation to a *Śrāddha* rite). Buying and selling for the sake of subsistence are despicable.

51-56. This is the profession of a *Vaiśya* but a sinful activity in the case of *Brāhmaṇa*. He who studies *Vedas* by means of hiring charges (charging tuition fees) and he who makes a living through the Vedas—these two do not deserve *Śrāddha*

invitation. The son-in-law also does not deserve *Śrāddha* invitation. The person who approaches his wife in vain (?), the person who sacrifices in vain (?), these two do not deserve *Śrāddha* invitation. One shall not feed in *Śrāddha* a *Brāhmaṇa* who is a usurer, those persons whose wives love others, those persons who love other persons' wives and those who are too much fond of wealth and sex.

Those who are opposed to the specific duties of the different castes and stages in life, those who are against all holy rites, a thief and a person who performs *Yajña* on behalf of all and sundry—all those are defilers of the row.

If a *Brāhmaṇa* eats like a pig, or if the *Brāhmaṇa* eats off (from) his palm or if he takes food hearing rebukes (?) the *Pitṛs* do not partake of that food.

The leavings of food from a *Śrāddha* should not be given to women or *Śūdras*.

57. If any one out of delusion gives it away like that, the food does not reach the *Pitṛs*. Hence, foodstuffs and other remnants of a *Śrāddha* site should not be given away.

58. Whatever remains except curds and ghee should be given to the son and not to others. The remnants should be given—particularly the cooked rice and other food-stuffs.

59-62. In the end they may be satisfied with flowers, roots and fruits and depart.

The *Pitṛs* partake of the food as long as they are cooked (?), as long as the heat is retained and as long as the *Brāhmaṇas* take their food silently. (In a *Śrāddha*) the following rites should be performed in such a manner that they do not pass on to the *Asuras* :— the act of giving away, the acceptance of monetary gift, the *Homa*, the feeding, the oblation and the offer of *Pādya* (water for washing the feet) along with the thumb (?). These are the ways of giving all types of charitable gifts—the performer should sit dawn (keeping the hands) in between the knees. Similarly, while performing the *Ācamana* rite also one should sit thus.

One should avoid persons with tonsured head, persons with matted hair and persons with ochre robes in the *Śrāddha* rite.

63. Those who always abide by good conduct, those who have perfect knowledge, those who meditate, the devotees of the lord and noble-souled one shall sanctify even by mere sight.

64. Offers of gifts should be made to those who have tufts, who have attachment to the essential ingredients and who have the three staffs :

The entire region of the three worlds is always pervaded by masters of the *Yogic* cult.[1]

65-66. Hence, they see every thing that is in the universe. They keep the manifest and the unmanifest under their control. They understand that which is greater than every thing else. The truth and falsehood have been perceived by those noble souls. They have seen the *Sat* and the *Asat*. All types of means of acquiring knowledge and absolution have been evolved by those noble souls.

67-68. Hence, he who is always devoted to them attains excellent[2] benefit.

He who knows the Ṛk Mantras knows all the Vedas; he who knows the *Yajus* Mantras understands the *Yajña*; he who knows the *Sāman* Mantras knows the *Brahman*, he who knows *Mānasa* (the mind) knows everything.

CHAPTER SIXTEEN

Praise of Charitable gifts in Śrāddha

Bṛhaspati said :—

1. "Henceforth, I shall recount the various charitable gifts and the rewards thereof.[3] It redeems all living beings and makes the path to heaven happy and comfortable.

1. People of those periods had a deep faith in the powers of *Yogins*.

2. Although ancient works insisted upon avoidance of lavishness in expenditure on *Śrāddha*, later *Purāṇas* encourage profuse expenditure on *Śrāddhas* e.g. Pd.P. *Sṛṣṭi-Khaṇḍa* 9.179-181. Varāha P.13.50-51 and VP.III.14.22-23. *Pitṛs* are reported to have sung two *Gāthās* expressing their desire to have a

2. Everything that is the most excellent in the world and whatever is pleasing to oneself—should be given to the Pitṛs by one who seeks only their command (support ?)

3. The donor of cooked rice obtains eternally a golden divine *Vimāna* (heavenly car) refulgent like the sun, full of celestial damsels and never diminishing in its splendour.

4. He who gives (cooked rice) along with condiments (side dishes) in the Śrāddha rite unobstructedly, obtains longevity, brilliance, affluence and splendid beauty.

5. The knower of Yajñas who gives the sacred thread at the time of Śrāddha obtains that benefit of Brahmadāna (gift of Vedic learning) which sanctifies all Brāhmaṇas.

6. If at the time of Śrāddha a person gives the Brāhmaṇas a full Kamaṇḍalu (water-pot), it will reach the donor along with honey, milk, ghee and curds.

7. He who, at the time of Śrāddha gives a Kamaṇḍalu fitted with wheels (?) obtains a divine cow that can be milked easily and that yields plenty of milk.*

8. He who at the time of Śrāddha rite gives two sandals coushioned with cotton obtains a splendid vehicle. The comfort of his feet increases.

9. By giving a Brāhmaṇa a fan made of palm leaf after duly honouring him, one obtains all types of soft fragrant flowers.

10. By giving a pair of shoes to the Brāhmaṇa at the time of Śrāddha, the learned man always obtains a vehicle yoked with horses.

11. If, at the time of Śrāddha a person gives an umbrella along with a garland of flowers, it becomes an excellent palace and follows him as he goes (to the land of death).

12. By giving at the time of Śrāddha a platter full of jewels along with bed and meal, to *Yatis* (Asceties), the learned man is honoured in the heaven.

descendant who would bestow on *Brāhmaṇas* (for the benefit of the *Pitṛs*) jewels, clothes, land, costly vehicles. Our text also echoes th same tendency of encouraging lavish gifts in *Śrāddha* (*vide* vv. 16-20, 23-25 etc.) The reward promised is happiness in heaven (*vide* vv. 13-15).

* *Kāma-dohinī* "wish-yielding" in Vā. P. 80.7.

13-15. He obtains all these things :—Pearls, *Lapis Lazuli*, robes, different kinds of jewels, divine vehicles, millions and millions in number. He gets a great, meritorious heavenly chariot which can pass through the sky, is equipped with everything desirable and which resembles the moon and the sun. It will not diminish in value. It will be surrounded by celestial damsels. It can go wherever one likes to go. It will have the splendid speed of the mind. He will stay at the top of the heavenly chariot being eulogised by people all round. He will be surrounded by divine flowers. Learned men say that this is the greatest of all charitable gifts.

16-20. One should offer golden vessels of very glossy brilliant surface in Śrāddha. Then divine juices and beverages along with food-stuffs and good fortune will approach him.

He who gives the Brāhmaṇas gingelly seeds and sugarcane (pieces) in the Śrāddha rite gets friends in the world and very great bliss in women.

He who gives fascinating metallic vessels along with Śrāddha meals, becomes the object of affection and the proud possessor of beauty and wealth.

If a person gives silver or gold during the Śrāddha rite he obtains as a result of that charitable gift everything, he desires as well as brilliance and wealth.

If at the time of Śrāddha, a person gives a cow that has given birth to only one calf and that yields a pot full of milk; cows and good nourishment will approach that man.

21. A man who with great efforts gives during the winter a fire with plenty of wood, obtains the brilliance of the fire of his body, splendour and good fortune.

22. If, at the advent of the winter, a man gives fuel to the Brāhmaṇas he always becomes victorious in battle. He is reborn, richly endowed with glory.

23-25. One shall welcome, honour and worship noble souls and deserving persons in the Śrāddha rite and offer them fragrant garlands of sweet scent. Different kinds of pleasures and chaste young ladies approach the donor with scented garlands.

He who, at the time of Śrāddha ceremonies offers these

things such as beds, seats, carts and vehicles, shall obtain the benefit of a horse sacrifice.

26-28. At the time of the Śrāddha ceremony when a Brāhmaṇa of good qualities has arrived if a person gives him an article that he desires, he shall obtain good power of memory and intelligence.

One shall honour (deserving persons) in the Śrāddha ceremony and give them vessels filled with ghee. He shall enjoy the benefit of offering many cows that had given birth to only one calf and that will yield pot full of milk.

In a Śrāddha, if one gives whatever is desired (by the recipient), one obtains the benefit of the Puṇḍarīka sacrifice[1].

29-33. By giving a grove fully equipped with flowers and fruits one enjoys the benefit of Gosava sacrifice.

By giving wells, parks, lakes, fields, cowpens and houses the donor rejoices in heaven for ever as long as the moon and stars exist.

If a person gives a well-covered bed embellished with jewels at the time of Śrāddha ceremony his Pitṛs become satisfied and he enjoys the heavenly worlds.

In this world he gets a richly equipped chariot. He is honoured with eight good vehicles. He increases in wealth and a gain.

After feeding the Brāhmaṇas in accordance with the injunctions the following things should be offered to them :—Garments of leaf, silk and wool, bedsheets and blankets, antelope skin, gold band, *Praveṇī* (coloured woolen cloth) and fur of the deer.

34-36. A man of great faith obtains the benefit of Vājapeya sacrifice. Many beautiful wives, sons, servants and attendants remain under his control. All the living beings remain under his control in this world. He becomes free from ailments.

1. The promise of the fruit of sacrifices for *dāna* (*religious* gifts) must have resulted as a dis-incentive for performing sacrifice, and these *Brahmanical* writers get the dubious credit of adversely affecting the ancient *Vedic* institution of sacrifice.

He who gives at the Śrāddha ceremony silken cloth or cotton cloth obtains all excellent and desirable things. These destroy *Alakṣmī* (lack of brilliance or poverty) like the sunrise that destroys darkness.

37-38. On the top of a heavenly chariot, he shines like the moon among the stars. In all rites pertaining to the Devas, clothes have been praised by all the Devas. In the absence of clothes—neither Yajña nor charitable gift nor penance—is possible. Hence, clothes must always be given at the time of Śrāddha ceremony.

39-40. By giving them (clothes) in a Śrāddha a man obtains all those things.

He who is pure and devoted should give (clothes) in the daily Śrāddha rite. He shall then obtain everything he desires, the kingdom and heaven also. He enjoys the benefit of a Yajña richly endowed with every desirable thing.

41-42a. He who gives the following things shall obtain the benefit of Agniṣṭoma :—well cooked foodstuffs, *Svastika* (a kind of cake) etc. along with sugar, Kṛsara*, honey, ghee, milk, milk pudding, and every type of eatable having smooth oily nature (fried in ghee or oil.).

42b-44. By giving curds and milk products without mixing them (with other eatables) and different kinds of edibles in Śrāddha, one does not feel aggrieved during the rainy season or when Maghā star (is in ascendancy).

One should feed the Brāhmaṇas with ghee and shall pour (a few drops) of ghee on the ground.

By giving in Śrāddha during *Gajacchāyā* (when the sun is in Kanyā), one does not feel aggrieved.

By giving cooked rice, milk pudding, ghee, honey roots and fruits and different kinds of eatables, one rejoices here and hereafter.

45-47. Beaten rice mixed with sugar and milk is of everlasting benefit.

* A dish consisting of sesamum and grain (mixture of rice peas with a few spices—MW p. 308. ii. row.)

The satisfaction shall last for a year, through greens and juices of flesh (? gravy), *Saktu* (flour of fried grains), *Lājā* (fried corn), sweet rice peas, pulses with various side dishes—(all these yield pleasure to the Pitṛs). One shall mix curds with all eatables fried in ghee and feed (the Brāhmaṇas with them). He who gives all these things at the Śrāddha ceremony obtains the treasure *Padma* (of Kubera).

48. He who gives in Śrāddha, fresh plants after duly and scrupulously honouring (the Brāhmaṇas) attains all worldly pleasures and is honoured after he goes to the heaven.

49-52. Food stuffs are of various kinds: those that should be chewed and eaten, that should be drunk like liquids, *Coṣyas* where the juice is sucked up as in the case of mango fruits, *Lehyas* which should be licked up. (All these variet es of food-stuffs must be given in Śrāddha).

The performer shall stand with palms joined in reverence after giving the prior place of sitting to the guests. He shall then obtain the excellent benefit of all Yajñas and Kratus.

One shall feed a hungry man immediately. The rice shall not be overcooked. It shall be offered along with pickles and side dishes. It shall be smooth and glossy. It shall be served after honouring him scrupulously and lovingly.

A person who gives cooked rice obtains an aerial chariot that shines like the midday sun and that is drawn by swans. He obtains crores of virgins also. There is no greater charitable gift than the gift of cooked rice.[1]

53. It is from the cooked food that the living beings are born. They live on account of it. They are powerful on account of it. There is no greater charitable gift than the gift of life.

54. Worlds are stabilised on account of cooked food. Its benefit is that of the gift of the world. Cooked food is Prajāpati himself. All the visible worlds are pervaded by it.

55-57. Hence, a charitable gift on a par with the gift of cooked food has never been before nor will it be in future.

1. Cf. Vā.P.80.54-57. In fact the whole of that chapter in Vā.P. is textually identical with this text.

A man who is devoted to the Pitṛs obtains immediately whatever jewels there are on the earth, all the vehicles and all women (?)

If a person stands with palms joined in reverence and offers asylum (house, shelter etc.) to the guests, the Devas wait for and welcome him with thousands of divine hospitable activities.

He who gives all these things shall become the sole monarch over the earth.

58-59. One shall be happy by offering three or two or even one charitable gift. Charitable gifts are considered of the greatest virtue. It is honoured and respected by good people. The overlordship of all the three worlds is certainly available through *Dāna*. A non-king obtains kingdom. A man without wealth obtains excellent wealth. A man devoted to the Pitṛs always regains his lost longevity.

CHAPTER SEVENTEEN

*Appropriate Tithis For Performing Śrāddha**

Bṛhaspati continued:—

1. "Henceforth I shall describe the three types of Śrāddhas. Viz. the *Ajasra* (i.e. the *Nitya* or daily one) the *Naimittika* (the conditional or occasional and the *Kāmya* (i.e. one performed with some desirable object in view). These Śrāddhas are honoured ones.

2-4. The three Aṣṭaka Śrāddhas[1] are performed for the welfare of sons and wives. They are performed

* This chapter is textually identical with Ch. 81 of the Vā.P. with a few variants.

1. The word *Aṣṭakā aṣṭan* according to *Vārttika* 9 on *Pāṇini* VII.3.45 means 'a rite with *Pitṛs* as deities. *Āśvalāyana* Gr.S.II.4.1 states that the 8th day in the dark halves of seasons Hemanta— and Śiśira are Aṣṭakas i.e. there are four Aṣṭakās. But most other Gṛhya Sūtras differ and regard the 8th day

on the 8th day in the Dark half of the lunar months Mārgaśīrṣa Pauṣa Māgha. The first one is the most excellent one with Ākhaṇḍala (Indra) for its deity. The second one is Prājāpatya (with Prajāpati for its deity) The third one is Vaiśvadevika (with Viśve Devas as deities) The first one is always to be performed with sweet rice peas. The second one should always be performed with meat. The third one should be performed with greens (and vegetables). This is the injunction regarding the articles (used for Śrāddha). In this connection it is laid down that the *Nitya Śrāddha* is desired by the Pitṛs.

5-6a. The other one, that is the fourth type of *Śrāddha* on a new moon day (?) should be performed always with special care. A learned man performing Śrāddha in all these (*Tithis*) even by sacrificing his entire possession, immediately attains welfare and rejoices both here and hereafter.

6b-7a. The Pitṛs are the presiding deities during the *Parvan* days (new moon days) and the *Tithi* days (i.e. 7th, 8th and 9th days). These persons go to (all the places of *Śrāddha*) like the cows going towards the trough of drinking water.

7b-8. If they are not duly honoured during the *Aṣṭakas* they may return at the end of the month. His hopes and wishes (i.e. the wishes of the person who does not perform *Śrāddha*) become fruitless everywhere, both here and hereafter. There is progress and welfare to those who worship; there is downfall unto the atheists.

9-10. Those who give (the donors) go to the Devas and those who do not give go to the lower strata of animals. Those who perform worship on these *Tithis* enjoy in full everything such as nourishment, power of memory, intellect, sons, glory and riches.

in the dark halves of Mārgaśirṣa, Pauṣa and Māgha as Aṣṭakā days. Our text does not follow Āśvalāyana Gṛ.S. Gṛhya Sūtras differ about the offerings on these Aṣṭakās and the deities for which they are meant, though the *Vārttika* mentioned above regards *Pitṛs* as the *devatā* on these days. But according to our Purāṇa, Indra is the deity of the 1st Aṣṭaka, Prajāpati of the 2nd and Viśvedevas on the third and not the *Pitṛs* (!).

When Aṣṭakā was to be performed in one month, the 7th, 8th and 9th days after the Full Moon day of Māgha are to be taken.

[1]The *Pratipad* (the first day of the lunar fortnight) is conducive to the acquisition of wealth (if *Śrāddha* is performed on that day. Whatever is acquired by him does not perish.

11. He who performs (*Śrāddha*) on the second *Tithi* shall become the overlord of all bipeds.

To those who seek excellent things *Tṛtiyā* (the third day of the lunar fortnight) is the destroyer of enemies and sins.

12. He who performs (*Śrāddha*) on the fifth day attains great glory and splendour.

13-14. One who performs *Śrāddhas* on the sixth day shall be worthy of respect due to his effort.

The man who always performs *Śrāddhas* on the seventh day attains the status of the ruler of the Earth. He shall be the chief of *Gaṇas* (Groups or followers of Śiva).

The man who performs *Śrāddha* on the eighth day attains complete richness and perfect affluence.

15-16. *Śrāddha* should be performed on the ninth day by one who desires affluence and lordly glory as well as women.

A man who performs *Śrāddha* on the tenth day shall attain the magnificence of the Brahman. He shall also attain (mastery over) all the Vedas and be on a par with Brāhmaṇas.

(The performance of *Śrāddha* and) the offering of great charitable gifts on the eleventh *Tithi* yields perpetual lordly affluence.

1. VV.9-20 state the fruit of performance of *Śrāddha* on each *Tithi* (Lunar day) from the 1st to the 15th day. *Āpastamba Dh. S* II 7.16.-22, Mbh. *Anuśāsana* 87, Vā. P.81.10-19, BM.P.220. 15-21, KP II. 20.17-22 state the reward a man gets for performance of *Śrāddha* on these *Tithis*. The rewards so promised in these works differ. For example the following comparative table of rewards on various *Tithis* for such performance as given in our Text and KP shows little co-relation:

The Tithi	*Reward as per our Text.*	*Reward as per KP II.20.*
1	Acquisition of wealth.	Auspicious sons.
2	Over-lordship on bipeds.	Begets daughters.
3	Destroys enemies and sins.	Gets animals.
4	Not mentioned.	Gets small animals and things.
5	Great glory and splendour.	Splendid sons.
6	Great respect.	Lustre and good cultivation.

The list need not be extended.

17. (One who performs *Śrāddha*) on the twelfth day acquires victory, kingdoms, longevity, wealth, increase in the progeny, cattle, wealth, intellect, freedom and excellent nourishment.

18-19. One who performs (*Śrāddha*) on the thirteenth tithi attains long life and lordly affluence.

Śrāddha should be performed on the fourteenth day to those persons in the house who happened to die while young or who had been struck down dead by means of weapons.

One shall always be pure and endeavour to perform *Śrāddha* on the new moon day.

20-22. He attains all desires and enjoys infinite heavenly bliss.

Similarly, in the case of all those who were born as twins and those who were born under unfavourable (stars) *Śrāddha* should be performed on the new moon day. One shall (thereby) attain all that one desires.

One who performs *Śrāddha* under Maghā constellation shall attain all desires. It will be as though the Pitṛs are directly worshipped as Pitṛs are the presiding deities of the Maghā constellation, the *Śrāddha* rite performed under it is remembered as yielding everlasting benefits."

CHAPTER EIGHTEEN

*Performance of Śrāddha Under Different Constellations**

Bṛhaspati said:—

1. "Listen from me to the details of the *Śrāddhas* that should be separately performed under different constellations. These had been recounted to Śaśabindu by Yama.

* This chapter is adopted from Mbh. *Anuśāsana* ch. 89 with slight variations in words. Vā.P. Ch. 82 is practically (textually) identical with this Chapter.

This chapter is incorporated from Mbh. *Anuśāsana* Ch. 89. It is probably *Viṣṇu Dharma Sūtra* (78.8-15) which first mentions the fruits obtained

2. The man who always performs the *Śrāddha* under the Kṛttikā constellation after gathering the sacred fires, shines in the heaven. He must strictly adhere to the obervances of these holy rites.

3. He who desires children should perform *Śrāddha* under Rohiṇī constellation.

He who performs *Śrāddha* under Saumya constellation (i.e. Mṛgaśiras) becomes brilliant.

One who performs *Śrāddha* under Ārdrā constellation is usually one who commits cruel acts.

4. By performing Śrāddha under Punarvasu constellation one inherits a share in fields (agricultural lands) and becomes blessed with sons.

The man who desires nourishment should perform *Śrāddha* under Tiṣya (i.e. Puṣya) constellation.

5. One who worships the Pitṛs under Āśleṣā constellation shall attain heroic sons.

One who performs Śrāddha under the Maghā constellation becomes the most excellent of all castes.

6. The man who worships the Pitṛs under Pūrvā Phālgunī constellation obtains good fortune.

He who performs under Uttarā Phālgunī constellation becomes habitually charitable and endowed with children.

7. By worshipping the Pitṛs under the constellation Hasta, one becomes the chief man in the assemblies.

He who performs Śrāddha under Citrā constellation will beget handsome sons.

8. He who performs Śrāddha under Svāti constellation shall acquire profit in trade.

A man who seeks sons should desire to perform Śrāddha under Viśākhā constellation.

9. One who performs *Śrāddha* under the constellation Anurādhā shall be able to exercise the sovereignty of a realm. He who always performs *Śrāddha* under Jyeṣṭhā constellation shall acquire excellent overlordship.

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by performing *Śrāddha* under different constellations from Kṛttikā to Bharaṇī. Yājñavalkya Smṛ. I.265-268, MK.P.30.8-16, BM.P.220.33-42, KP.II.20.9-15, Vā P Ch. 82 deal with the same topic though there is some disagreement about the rewards so promised.

10. They who wish for freedom from illness should perform *Śrāddha* under Mūla constellation.

Those who perform *Śrāddha* under Pūrvāṣāḍhā constellation gain great fame.

The man who performs *Śrāddha* under Uttarāṣāḍhā constellation shall be free from grief.

11. By performing *Śrāddha* under Śravaṇa constellation one attains the greatest goal in the worlds.

One who performs *Śrāddha* under Dhaniṣṭhā constellation inherits a share in kingdom and vast amount of wealth.

12. By performing *Śrāddha* under the constellation pertaining to Varuṇa (i.e. constellation Śatabhiṣak) one conquers the worlds by means of the *Śrāddhas*, attains (the mastery of) the Vedas along with the ancillary subjects and obtains the greatest achievements of physicians.

13. One who performs *Śrāddha* under Pūrvā-Prauṣṭhapadā (Bhādrapadā,) constellation shall obtain many ways and means of sustenance.

By not transgressing (i.e. by performing *Śrāddha*) under the Uttara-Prauṣṭhapadā (Bhādrapadā) constellation one gets thousands of cows.

14. One who performs *Śrāddha* under the excellent constellation Revatī acquires much wealth by means of metals other than silver and gold.

One who is a devotee of the constellation Aśvayuk (Aśvinī) obtains horses.

One who performs *Śrāddha* under Bharaṇī constellation becomes the most excellent among good men.

15. By performing *Śrāddhas*, in accordance with these injunctions regarding *Śrāddhas*, Śaśabindu acquired the entire earth through his prowess with ease (lit. without any strain) and ruled over it.

CHAPTER NINETEEN

Qualifications of A Brāhmaṇa for Śrāddha Gifts : Merits af Śrāddha performance at Sacred Places

Śamyu said :

1. "What, O excellent one among the eloquent persons, when offered to the Pitṛs, yields satisfaction (unto them) ? What shall be beneficent for a long time ? What is conducive to infinite bliss ?"

Bṛhaspati explained :

2. Listen from me to all those offerings which those who are conversant with the ritualistic details of Śrāddha know. Listen to their due benefits as well.

3. If gingelly seeds, grains of rice, barleys, pulses, water libations, roots and fruits were offered in Śrāddha the grandfathers are pleased for the period of a month.[1]

4. They are satisfied for two months, if Śrāddha is offered with different kinds of fish. They are satisfied for three months, if the Śrāddha is offered with venison (deer's flesh).

1. VV 3-11 give the vegetarian and non-vegetarian articles of food liked by and therefore recommended to serve to *Brahmins* while dining at a Śrāddha. The Āpastamba Dh.S. (600 B.C.) prescribes flesh-eating as obligatory at *Śrāddha* and enumerates the animals the flesh of which gratifies *Pitṛs* for what period e.g. the flesh of a cow offered in *Śrāddha* gratifies the *Pitṛs* for a year (*Saṁvatsaraṁ gavayena prītiḥ*) and for other animals etc. see Āpastamba Dh. S.II.7.16.25; II.7.17.3. A refusal to accept non-vegetarian food at *Śrāddha* is punished by going to hell (*Viṣṇudharmottara* I.140.49-50, also Manu V 35; KP.II.17.40).

Manu III 267-272, Yājñavalkya I, 258-60, Mbh. *Anuśāsana* ch.88, Kātyāyana's *Śrāddha-Sūtra* (Kaṇḍikā 7-8), KP. II.20.40-42, Mt.P.17.31-35, Vā.P. 83.3.9, VP. III.16.1-3 and such other Purāṇas specify the length of the periods of time for which *Pitṛs* are gratified by the flesh of certain animals served at a *Śrāddha*. There are differences in the period of gratification, but as Hemādri notes the greater the period, the greater the satisfaction (*iha sarvatra prītyatiśayo vivakṣitaḥ* / *śrāddha*, p.590).

In southern India, strict vegetarianism in *Śrāddha* meals is observed though neither Mitākṣarā nor Kalpataru state that flesh diet is totally prohibited at *Śrāddha*.

They are contented for four months, if rabbit's flesh is offered in the Śrāddha.

They are pleased for five months, if bird's flesh is offered in the Śrāddha.

5. They are pleased for six months if Śrāddha is performed with boar's flesh.

The flesh of a goat yields satisfaction to Pitṛs for seven months.

The flesh of a mountain goat is said to yield satisfaction for eight months.

6. The grandfathers are delighted for nine months with the flesh of Ruru variety of deer.

The satisfaction of the Pitṛs lasts for ten months if Śrāddha is offered with the flesh of *Gavaya* (a type of ox).

7. The satisfaction lasts for eleven months if sheep's flesh is offered in the Śrāddha. O Brāhmaṇas, cow's milk offered in the śrāddha, yields satisfaction (to the Pitṛs) for a year.

8. The flesh of the rhinoceros shall be conducive to infinite bliss in the abode of the Pitṛs. Milk pudding offered along with honey and ghee at the time of *Gajacchāyā*[1] yields perpetual satisfaction.

9-11. There is perpetual satisfaction if the flesh of a black goat is offered. In this connection there are certain *gāthās* (traditional verses) sung by the Pitṛs as recounted by those conversant with the ancient lore.

I shall mention them to you factually; understand them from me :

"Will there not be such a one (descendant coming to our family as would offer Śrāddha on the thirteenth day ?

Will there not be such a one in our family as would offer Śrāddha during the rainy season or under Maghā constellation with the flesh of a goat wholly reddish in colour ?

1. *Gajacchāyā* or *Kuñjaracchāyā* is the conjunction that occurs when the Moon is in the Maghā constellation, the Sun is in Hasta and the Tithi is the 13th in the rainy season.

Many sons should be sought so that at least one would go to Gayā, one shall marry a girl of the Gaurī type (i.e. of eight years or one who is a virgin) or one shall discharge a Nala* (? lean like a red) bull."

Śamyu said :

12. "O dear father, recount to me who ask, the fruit of Gayā etc; mention fully the merits to the donors".

Bṛhaspati said :

13. "The Śrāddha at Gayā is of everlasting benefit. So also the Japas, Homas, the penances. It is in the abode of the Pitṛs, O son, and therefore the Śrāddha there is remembered as yielding an everlasting benefit.

14. The son begot of a Gaurī type of a girl after she had completed her twentyfirst year shall perform great sacrifices. (?) This is remembered as its fruit.

I shall mention the benefit of discharging a bull. Even as I mention it, understand it.[1]

15-19. The discharger of the bull sanctifies ten preceding and ten succeeding generations.

After discharging the bull and getting down into the river water whatever portion of water he touches, is cited as yielding an everlasting benefit unto the Pitṛs.

There is no doubt that it will yield an everlasting benefit unto the Pitṛs if the bull touches the water with any of its limbs, tail etc.

If the bull scratches or scrapes a part of the ground with its horns or hoofs continuously it shall constitute a channel of honey unto the Pitṛs.

By discharging a bull it is said to accomplish such a satisfaction to the Pitṛs as is obtained by digging a lake with sides of a thousand *Nalvas* (one Nalva = 400 cubits) according to the Śruti (Vedas).

* Misprint for *Nīla* vide Vā. P. 83.12.

1. VV.14-19 describe the reward one gets by discharging a bull on the occasion of *Śrāddha*.

20. If a person gives during the Śrāddha rite gingelly seeds mixed with jaggery, honey, or something mixed with honey—everything becomes everlasting in yielding benefits.

21. (Charitable gifts) should always be given by men. One should not test the Brāhmaṇa. It is heard (i.e. it is laid down in the Vedas) that a Brāhmaṇa is to be tested in rites pertaining to the Pitṛs and gods.[1]

22-26. The Brāhmaṇas who have performed ablutions after observing the holy. rites prescribed in the Vedas are those who sanctify the row (of Brāhmaṇa diners).

Those who know different languages, those who are engaged in (the study of) grammar, those who study the Purāṇas and sacred scriptures, one who maintains five sacred fires, one who possesses *Sauparṇa Mantras,* one who knows the six Aṅgas (ancillary subjects), the son of Brahma Deva (one who has Brahman as his deity), one who has understood Vedic prosody, one who habitually sings the *Jyeṣṭhasāman*[2] hymns, one who has taken a holy dip in the sacred waters, one who has observed holy rites, those who have taken *Avabhṛtha* (i.e. Valedictory) baths after all sacrifices, those who are devoid of anger and those who have no greed at all one shall invite all such Brāhmaṇas for the Śrāddha rite. What is given to these, yields never-ending benefit; these are indeed the sanctifiers of rows of diners.

27. If a person honours those who are well established in *yogic* rites and Brāhmaṇas worthy of being invited for Śrāddha rites, the three deities Brahmā, Viṣṇu and Maheśvara are thereby worshipped by him.

1. VV. 21-28 mention the qualifications of Brāhmaṇas to whom gifts may be given. The *Yogadharma* was regarded as the foremost among *Dharmas* and hence naturally Yogis got a preference.

2. *Jyeṣṭha-Sāman* is interpreted differently according to the Śākhās of the Sāma-Veda:

(i) *Talavakāra Śākhā*: Sāma sung on *udu tvam* (ṚV.I.50.1), *citraṁ devānām* (ṚV.I.115.1)

(ii) *Chāndoga Śākhā* : The Sāmans sung on *Mūrdhānaṁ divo* (ṚV.VI.7.1)

28-29. The man who worships these Brāhmaṇas attains the same world as that of the Pitṛs.

The Yoga Dharma is mentioned as the first and foremost among all Dharmas. It is the most sacred of all sacred things and most auspicious of all auspicious things.

I shall mention those who are not worthy of (being in) the row (of diners)[1]. Understand them even as I recount them.

30. A rogue, one who drinks liquor, one who keeps animals, one who has been banished, one who works as the common servant of all the villagers, one whose profession is usury, one who does business in the bazar.

31. One who burns houses, one who gives poison, a Śūdra, a common priest of the village performing a Yajña (on behalf of anyone and everyone), a *Kāṇḍapṛṣṭha* (a Brāhmaṇa who lives by making arrows and other weapons), a Kuṇḍāśin (a pander, a pimp), one who imbibes liquor, one who sells Soma juice.

32. One who has gone overseas, a person who works as a servant, a back-biter, one guilty of perjury, one who argues with his father, one who keeps his wife's paramour in his own house.

33. An *Abhiśasta* (a wicked and cursed fellow), a thief, one who maintains himself by means of arts and crafts, a panegyrist, a cook and one who deceives friends.

34. A one-eyed fellow, a lame man, an atheist, one who has discarded the study of the Vedas, a mad fellow, a eunuch, one who has killed a child in the womb, a person who defiles the preceptor's bed.

35. One who maintains himself with the help of a physician, a glutton, one who commits adultery, one who sells Brahminical holy rites and observances—all these are the defilers of rows.

36. What is offered to an atheist shall become lost. What is handed over to one who spoils holy rites and what is offered

1. VV. 29-35 give the list of persons unfit for invitation to *Śrāddha* Cf. KP.II.21.25-43.

to a trader shall not be (beneficial) here or hereafter (in the other world).[1]

37-38. What is given to the following shall be of no avail here and hereafter viz one who misappropriates a deposit, one who is ungrateful, one who is devoid of the Vedas, one who plays on the musical instrument Paṇava, a craftsman and a person who is devoid of piety. (The same is the case) with one who buys or sells those commodities the buying or selling of which is prohibited as well as one who encourages such activities by praising them. A trader may have mental peace elsewhere but he does not deserve (invitation to) a Śrāddha.

39-43. What is given to the son of a widowed woman who remarries is futile like the *Homa* performed on the ashes, O Brāhmaṇa. A one-eyed man (if invited for Śrāddha) destroys sixty merits of the donors; a eunuch destroys a hundred merits; a man suffering from white leprosy destroys five hundred merits; one who suffers from sinful ailments destroys a thousand merits of the donors. The donor who is childish falls off from the benefit thereof.

If one takes food with his head covered (with a cloth), if one takes food facing south, if one takes food with shoes on, if one makes a charitable gift without due honour—Brahmā has ordained that the benefit in all these cases shall go to the chief of Asuras.

A dog or the slayer of a Brāhmaṇa should never see (the materials of Śrāddha). Hence, one should offer Śrāddha after scattering cooked rice surrounded by gingelly seeds. The gingelly seeds and cooked rice surrounded by them are said to ward off demons and dogs.[2]

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1. VV. 36-42 enumerate persons who are unworthy of receiving *dāna* (religious gift at the time of *Śrāddha*).

2. Since very early times—since the period of Dharma Sūtras (600 A.D.) —food for *Śrāddha* and other sacred purposes *was not allowed to be polluted even by sight* by certain animals and classes of persons such as dogs, Cāṇḍālas, the committers of Mahāpātakas, women in menses or sonless women or by a person suffering from white leprosy. When our author gives a list of such unworthies in VV. 43-44, he is echoing Gautama Dh.S. (15.25-28), Manu III.239-242, and Purāṇas like KP. II.22.34-35, Vā. P.78. 26-40 and VP. III.16-12-14 to mention a few.

44. A pig destroys (Śrāddha) merely by seeing it; a cock destroys it with the wind from its wings. The Śrāddha is destroyed by the touch of a woman in her menses. It is also destroyed if the person offers it in angry mood.

45. The grandfathers are pleased with what is given on the beautiful banks of rivers, on lakes and in secluded places.

46-47. One should not allow the right knee to touch the ground; a person practising Yoga should not utter words. Hence one should propitiate the parents after duly wearing the Darbha grass round the ring finger and after being surrounded (? by gingelly seeds.). Thus he pleases the Pitṛs. After getting the consent of the Brāhmaṇas at the outset, one should duly perform rites in the sacred fire Called Agnau-*Karaṇa*.

48. One should make offerings unto the Pitṛs on the ground or in the open sunshine or on Darbha grasses spread like a bed.

One should duly perform Śrāddha in the forenoon during the bright fortnight of the Lunar month.

49-50. One must not transgress (? pass beyond) the ninth *muhūrta* of the day (called *Rauhiṇeya*) in the afternoon during the dark fortnight of the Lunar month, for Śrāddha performance.

Thus, these noble-souled Pitṛs of great Yogic Power and great potentiality should always be worshipped when the place and time is propitious.

It is only through devotion unto the Pitṛs that a man achieves the Yogic power which is very difficult to achieve.

51-53. (Defective text) One shall attain *Mokṣa* (liberation from Saṁsāra) through meditation after discarding (the merits and demerits) of the acts both auspicious and non auspicious.

But for the sake of sacrifices (being performed) and by deluding the world that way, Brahman was (as if) taken over and kept concealed in the cavity (of the heart). Then by the great-souled Kaśyapa, that immortal or nectarine esoteric principle was drawn up (and made explicit). This Yoga, the

superior one among the Yogas, was expounded by Sanatkumāra. It is the region of the highest Brahman which is the top-most secret doctrine of the Devas and the highest goal of the sages.

54-55. Through devotion to the Pitṛs and personal efforts this yoga is achieved by learned men. In brief, one who is devoted to the Pitṛs, one who keeps the Pitṛs before and after, shall definitely attain all these things without effort.

Bṛhaspati said :

56-57a. All these have been mentioned to you along with a brief resume (summary) viz. to whom are the Śrāddhas to be offered, which one, if offered yields great benefit, the holy centres and the caves wherein the Śrāddha becomes everlasting in its benefits and the places where one attains heaven (after performing Śrāddha).

57b-58a. After hearing these rules and regulations regarding Śrāddha, if any man does not perform it, he is an atheist and he shall fall into the terrible hell enveloped in darkness.

58b-59a. Slandering and reviling should not be indulged in especially in the case of Yogins.[1]

By indulging in such reviling one becomes a worm and whirls and whirls there itself (in the hell).

59b-60. One who censures and reviles at yogins, meditators and those who desire Mokṣa, shall fall into a terrible hell. There is no doubt that even he who listens to the same falls into the hell of terrible appearance and is enveloped in darkness all round.

By reviling at leading Yogins a man never goes to heaven.

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1. Since the times of Vasiṣṭha Dh.S. (XI.17), *Yatis* (recluses), Yogis had a special place of honour among the invitees to *Śrāddha*. During the Purāṇa period the honour became a blind faith. As stated in *Supra* 9.70, feeding a *yogi* came to be regarded as more meritorious than feeding thousands of *Brāhmaṇas*. Hence, here in VV.58b-64 even speaking ill of Yogins is prohibited as a sin.

61. One who listens to the abuse of leading Yogins who are self-controlled, will become immersed in hell for a long time. There is no doubt in this matter. They will be roasted in the hell Kumbhīpāka again and again. Their tongues shall be cut again and again.

62. Those men will undergo disaster like a lump of clay thrown into the sea. One should avoid all types of hatred towards yogins, mentally, verbally and physically. He enjoys infinite bliss here in this world.

63. A person who has mastered (various subjects) does not gain mastery over himself. Due to his own actions, he wanders within the three worlds. Even one who has mastered the Ṛg Mantras, Yajus Mantras, Sāman Mantras and their various ancillary subjects does not attain the Brahman devoid of changes and aberrations and therefore becomes distressed.

64. One who has mastered all created things, the products of Prakṛti (the nature known as Avidyā), one who has mastered the good features in the three Vedas, one who has mastered the three Guṇas (Sattva etc.) and one who has mastered the twentyfour principles is the person who has crossed the *saṁsāra* to the other shore and is the master of academic studies.[1]

65. One who is devoted to the Brahman duly and wholly attains it. Similarly, he comprehends the state where everything is merged into the soul.

The Brāhmaṇa who does not take to the path of Yoga cannot become the master of everything that comes under the purview of order by knowledge.

66. The knower of Yoga obtains i.e. comprehends everything that has to be comprehended in the Vedas and that which has to be realized i.e. the Brahman. Those who have known Vedas call him master of the Vedas.

67. One who has understood the Vedas and everything that has to be understood remains in the normal state. (i.e. the

1. The belief in the omniscience of Yogins is still found all over India.

state of Brahman, realized by those who are the real knowers of the Vedas. The others have simply gone to the end of the Vedas (verbally).

68. There is no doubt that the devotee of the Pitṛs obtains Yajñas, Vedas, other desirable things, different sorts of penance, longevity and progeny.

69. He who regularly studies this *Śrāddha Kalpa* with faith achieves all these as well as the benefits of visiting holy centres and offering charitable gifts.

70. He is the sanctifier of the rows of diners. He shall partake of the feast at the head of Brāhmaṇas. One who is obedient to the Brāhmaṇas and who serves them shall attain all desires.

71-72. If a person listens to this always, if a Brāhmaṇa expounds this to others, if he is free from jealousy, if he has conquered anger and if he has rid himself of greed and delusion he attains the benefit of visiting holy centres etc. as well as giving charitable gifts etc and the excellent means of heaven and Mokṣa undoubtedly. Here, he attains the greatest nourishment. Hence, one shall always perform Śrāddha.

73. If a person reads this procedure (of Śrāddha) with alertness, concentration and mental purity in the assembly (of scholars) during the junctions of festive occasions, he shall obtain children. With the greatest refulgence he attains the same world as the heaven-dwellers.

74. Obeisance to that selfborn Lord by whom this treatise has been recounted. I bow down always to the great leaders of the Yoga cult.

CHAPTER TWENTY

Seven Classes of Pitṛs : Rites of Propitiating them

Bṛhaspati said :

1. Thus, these Pitṛs[1] are Devas; they are the deities of even the Devas. These Pitṛs who have no change or decay are always stationed in seven abodes.

2-3. They are the sons of Prajāpati. The first group of all these noble-souled ones, is conducive to the regular increase of the Yogic power of the Yogins. The second group is the set of Pitṛs for the Devas; the third group is that of the Dānavas and others. It should be known that the remaining ones belong to the members of the four castes. Thus all of them have been recounted.

4. The Devas worship these Pitṛs who abide by all kinds of knowledge. The four Āśramas (stages of life) worship them in the due order.

5. All the four castes worship them in accordance with the scriptures. Similarly, persons of the mixed castes as well as the Barbarians worship them.

6-7. The Pitṛs give delight to him who worships them with great devotion.

The Pitṛs and the Pitāmahas (grandfathers) give nourishment, progeny and heaven to the person who desires nourishment and progeny. The sacred rites of the Pitṛs excel the rites of the Devas.

8-9a. It is laid down in the Smṛti that the Pitṛs should be propitiated before the Devas. Indeed the subtle movement of the Yogic power of the Pitṛs is not comprehended by men even by means of well-reputed penance. What then by means of the Physical eye ?

1. *Pitṛs* were originally three generations of ancestors in the Vedic times. But later on in Purāṇic times *Pitṛs* were divided as heavenly viz. Vasus, Rudras and Ādityas and humans (*laukika*) viz. father, grand-father and great-grand-father. In later Purāṇas the number of classes of *Pitṛs* increased to seven as here. Our text echoes the division of *Pitṛs* as given in Vā.P.73, Varāha P. 13, 16 ff, Pd.P. Sṛṣṭi 9.2-4.

9b-11. To all, whether the Devas or the Pitṛs, the silver vessel or one coated with silver accompanied by silver is mentioned as excellent and sanctifying. The relatives give the Piṇḍas three in number, in that vessel mentioning their names and Gotras. The Piṇḍas are to be offered on the ground also by covering it with the Darbha grass in accordance with the injunctions. While placing them they are to be placed wearing the sacred thread on the right shoulder; kept anywhere the Piṇḍas please the Pitṛs.

12-13. The food offered to the Pitṛs becomes his own food.

Just as the lost calf obtains the mother at the cowpen so also the food offered to the Pitṛs reaches them. The Mantra takes it to the place where the Jantu stays. The utterance of names and the Gotras and the Mantras take the food offered to the Pitṛs.

14-16. Satisfaction follows them even if they were to take a hundred births.

It is thus that the power of Brahmā the Parameṣṭhin exists in the first creation of the Pitṛs who seek the everlasting state of the worlds.

Thus these Pitṛs, their worlds, daughters, grandsons and the sponsors of the sacrifice have been recounted by me, O sinless one. O son, the Pitṛs have been recounted to you in due order.

Śamyu said :

17. "The divine creation of the Pitṛs has been recounted by you, O dear father. Their worlds, their daughters and their grandsons have been heard.

18. The charitable gifts and their benefits have been glorified along with the purificatory rites. The state of its being of everlasting benefit[1] has been cited. The Brāhmaṇas have been mentioned. From today onwards I shall perform these duly".

1. As a matter of fact the theory of Karman and re-incarnations (*Punarjanma*) weakens the basis of the performance of *Śrāddha*. Hence this belief is propagated in Purāṇas and other works on Dharma Śāstra.

Bṛhaspati said :

19-21. "Thus said the holy lord Aṅgiras to the sages. On being asked to clear their doubts he said to the sages in the assembly of men formerly in the extensive Satra (sacrifice) lasting a thousand years. In that Satra the *Sadaspati* (the Presiding Lord) was Brahmā the lord of Devas. Five thousand years have elapsed since then. In this connection verses have been sung by the sages who expounded the Brahman.

22. Formerly, in the Sattra, Brahmā the great soul took the initiation. There itself excellent food was given to the Pitṛs who seek everlasting benefit of the worlds."

Sūta said :

23. "On being asked formerly by his intelligent son, Bṛhaspati thus recounted the creation of the Pitṛs. It has been cited now by me."

CHAPTER TWENTYONE

The Dialogue between Aurva and Paraśurāma

Vasiṣṭha said:—

1. As the noble-souled Jamadagni of immense strength, went on working like this, O king, several years elapsed.

2-3. Rāma (i.e. Paraśurāma) also, the most excellent one among those who uphold *dharma,* who mastered the essential principles of the *Vedas* and the auxiliary treatises concerning the *Vedas* and who was an expert in all scriptures, who was polite and of a well-disciplined nature and who was highly intelligent, served his parents, O leading king. By his activities, he heightened the pleasure of others.

4. Working like this, O king, Rāma, the most excellent one among intelligent men, spent a number of years in rendering service to his parents.

5. On one occasion, O king, as destined by Fate (Providence), that sage of great splendour, planned* to go to the house of his grand-father.

6. Touching the feet of his parents with his head, that noble scion of the family of Bhṛgu, with his palms folded in reverence, addressed these words with great humility.

7. "O dear father, I wish to submit a certain matter now to you and mother. It behoves both of you to hear it from me.

8. For a long time I have been eager to see my grand-father. Hence, with your permission, I shall go to him.

9. My loving grand-mother wishes to see me. She has invited me eagerly many times through various persons.

10. Indeed, seeing one's parents and grand-father is very pleasing. Hence, permit me to go to him."

Vasiṣṭha said:

11. "On hearing these words which he uttered with emotional excitement, both of them became extremely delighted. Their eyes became filled with tears of joy.

12. They embraced that highly fortunate (dignified) son and lovingly sniffed at his head. After blessing and congratulating their dear son, they said thus:

13. "Dear son, go to your grand-father's house with pleasure for meeting and delighting your grand-father and grand-mother.

14. After going there stay in their house for some time, serving them duly and delighting them, O dear son.

15. O highly fortunate one, do not stay there for a very long time. With their permission come back safe and sound. Of course, you will be eager to see us again.

16. We cannot remain even for half a moment without seeing our dear son. Hence, do not stay in your grand-father's abode for a very long time.

17. Or even if you go to your great-grand-father's presence at his (your grand-father's) bidding, return quickly in due course but certainly with his permission."

Vasiṣṭha said:

18-20. On being told thus, the highly intelligent son Rāma circumambulated and bade good-bye to them. Thereafter, he went to his grand-father's house. Rāma entered the hermitage of the noble-souled Ṛcīka, the most excellent one among the descendants of Bhṛgu.

The hermitage was rendered beautiful by the gracious presence of the sage and his disciples. Everywhere it was resonant with the high-pitched sounds of the recitation of the *Vedas*. It was charming on account of the various kinds of animals which lived there with their natural animosity completely suppressed.

21. After entering the fascinating hermitage O leading king, Rāma saw in front of him, Ṛcīka his grandfather sitting on his seat.

22. On account of his penance, he was shining brilliantly like the sacred fire in its sacrificial place. He was accompanied by Satyavatī like the sacrifice or yajña accompanied by Dakṣiṇā.

23. On observing Rāma who was approacking them, the two saintly souls critically gazed at him as though he was a totally unknown stranger who had never been before.

24. "Who is this boy honoured (i.e. endowed with) all the requisite auspicious characteristics. He appears to be a huge mass of austerities. Although still a boy, he appears to be very powerful, due to his majestic demeanour coupled with humility."

25. Even as they were thinking thus with delight and curiosity in their hearts, Rāma slowly came to their vicinity, full of perfect humility.

26. The intelligent sage Rāma reported his name and lineage. With great joy, he touched the feet of his grand-father and grand-mother with his head, as well as the hands and paid respects to them thus.

27. Then both of them were delighted in their minds. They lifted up the excellent grandson and showered him with blessings. They congratulated him severally.

28. They embraced him and made him sit on their laps.

Their eyes were flowing with tears of joy. Looking at his lotus-like face, they felt great delight.

29. When the scion of their own family was comfortably seated, the elderly couple enquired about his health.

30. "Dear boy, we hope your parents are quite well. Are your brothers quite well? We hope you sustain yourself without any undue strain."

31. He replied to everything that he was asked about, O dear king, everything concerning himself as well as the activities of his parents and brothers.

32. Thus, O great king, Rāma stayed in the house of the parents of his father delighted at the good things that issued forth, due to the affection of those two elderly persons.

33. He stayed there for a few months giving delight to the minds and eyes of all loving beings and spending time rendering service (to his grand-father and grand-mother) eagerly.

34. Thereafter, the noble-minded scion of the family of Bhṛgus took leave of both of them, O king, and desired to go to the hermitage that was the resort of the parents of his grand-father.

35. He was congratulated and blessed by those two delighted (grand-parents). He went towards the hermitage of *Aurva* along the path indicated by them.

36. After duly prostrating at the feet of Cyavana[1] ?) (Rāma) of excessive austerities went to the hermitage of Bhṛgu on being permitted by him (i.e. *Cyavana*) with great delight.

37. After proceeding ahead he saw the penance-grove of Bhṛgu the chief of all sages surrounded by sages of tranquil minds.

38. He was delighted (to see the penance-grove) over-grown with trees which offered plenty of cool fescinating shade; which were blessed with the fine qualities (and products) of

1. Paraśurāma is shown to have visited all his forebears in a serial order thus:
(Jamadagni's hermitage):—Ṛcika—Aurva—Cyavana—Bhṛgu.

A line indicating Paraśurāma's stay with Aurva and departure to Cyavana's hermitage appears to be missing. Hence the question-mark after Cyavana.

all the seasons and that had been endowed with exquisite fruits and flowers.

39. It was resonant everywhere with different kinds of pleasing sounds of recitation of the *Vedas* and the chirping sounds of various kinds of birds all pleasing to the minds and ears.

40. The hermitage had been rid of all kinds of sins due to the fragrance of smoke arising from the sacred fires; white *Āhutis* (ghee-offerings) were being oblated to the accompaniment of chantings of *Mantras* during the performance of *Homas*. The fragrance was wafted everywhere within the forest (by gentle breezes thus wiping out all sins thereof).

41. On all sides, O king, the penance-grove was rendered splendid by the handsome sons of sages who were fetching sacrificial twigs and *Darbha* grass and who were embellished with their stavas, girdles and antelope skins.

42. Here and there the daughters of sages could be seen moving about with vessels (and baskets) filled with water and flowers and rendering those places beautiful.

43. Herds of hinds along with their fawns were taking rest in the shade of trees bordering the court-yard of the huts. They were free from fear about their safety, due to their faith and confidence in the sanctity of the penance grove.

44. Peacocks and pea-hens of sweet notes had begun graceful dances even as the herds of Ṛṣya deer indulged in chewing the cud and stood as witnesses. The peacocks gave them great pleasure.

45. Bits of *Nīvāra* (a kind of rice) grains were scattered about in that penance-grove and heaps of *Nīvāra* grains were being dried in the sun as well as in shade. They were not eaten by the young ones of the deer moving about nearby.

46. In that penance grove, *Homa* was being duly performed in the sacrificial fire at the proper time. Groups of guests were being honoured duly. Recitation of Vedic hymns was being practised. What is mentioned in the *Āgamas* (scriptures) was being pondered over.

47. All the *Smṛti* texts were being read. The meanings of the *Śruti* texts were being discussed. The worship of the *Pitṛs*

and the Devas had begun. The penance-grove was fascinating for all living beings.

48. The grove was inhabited mostly by sages performing penance. It was not at all resorted to by the wretched contemptible fellows. It was holy and conducive to the progress of penance. It was an abode of happiness to all living beings (including animals).

49. It was highly delightful to the ascetics. It was another world of god Brahmā, as it were. It was resounded with the humming of bees which hovering over fragrant flowers echoed everywhere.

50-52. Breezes of various kinds (i.e. of varying velocity) blew there. Surveying such an excellent hermitage endowed with the qualities mentioned above, Rāma, an humble disciplined soul, entered it like a meritorious person getting into the abode of Devas. After entering the penance-grove, O king, he saw his great-grand-father (i.e. Bhṛgu). He was surrounded by hundreds of sages who were his disciples. He was seated on a seat of *Darbha* in the centre of the dais intended for explanatory discourses. He appeared radiant with white moustaches, beard and matted hair as well as with his sacred thread.

53-56a. (Defective text). He was seated cross-legged with the right leg supported by the left shank (from ankle to the knee) and vice versa. The leading sage had got his body covered with *Yogapaṭṭa* (the cloth used to cover the body of ascetics while in abstract meditation). The right palm was brilliant like a lotus expressing *Mudrā* (Gesture) of explanation by means of the fingers and the palm. His radiant left hand had been placed above the *Yogapaṭṭa*. The subtle meanings of the *Āraṇyaka* (Upaniṣadic) texts were being explained to leading sages by the ascetic.

56b-57a. On seeing his father's grand-father, O great king, Rāma slowly approached the noble-souled sage.

57b-58a. On seeing him come, O king, the sages were overawed by his power even from a distance. They began to have misgivings as to who he was.

58b-59a. In the meantime, Bhṛgu of incomprehensible soul, was delighted by his arrival. Stopping his discourse, O king, the sage remained gazing at him.

59b-60a. Approaching him with his head bowed down due to humility, Rāma duly saluted him like Upendra offering salutations to Vedhas (God Brahmā).

60b-61. After paying respects to Khyāti (Bhṛgu's wife) Rāma endowed with humility, paid due obeisance to the sages in accordance with their seniority by age. He was extremely blessed by all of them gleefully.

62-63a. With their permission, the intelligent sage (Rāma) seated himself on the ground. After Rāma had been seated and duly congratulated and blessed, Bhṛgu looked at him again and asked him about his health and happiness.

63b-65a. "I hope you are happy, dear boy. I hope your parents are free from ailments, so also your brothers as well as the parents of your father. Wherefore have you come here now to my presence? Have you been directed by anyone? Or have you come of your own accord?"

65b-68a. Thereupon, Rāma reported to him everything without leaving out anything that had been asked by that noble-souled sage (Bhṛgu) viz. the news regarding his father and mother, the happiness of his noble-souled brothers as well as that of the parents of his father. with humility and joy. Rāma mentioned to Bhṛgu the fact that he had paid a visit to them and every other details. He told him what he himself had desired.

68b-69a. On hearing these statements of Rāma and particularly on seeing him, O king, Bhṛgu was delighted and he congratulated him.

69b-70a. Rāma stayed in his hermitage for a few days, pleasing his (great-grand-father) by means of his excellent activities, O king.

70b-71a. Then once, the excellent sage (Bhṛgu) said to him "Dear boy, come" and called him to a secluded spot.

71b-72a. Rāma approached the seated sage with palms joined in reverence and paid him his respects. He stood in front of him with a highly delighted mind.

72b-73. After offering his blessings with delighted mind, Bhṛgu looked at Rāma with respect as he stood there without being overwhelmed by awe and suspicion and said—"Dear boy, listen to my words that I am going to tell you now."

74. You have to go to the great mountain *Himavān* for the welfare of all the worlds, for your own sake as well as for our sake.

75. It is my behest, dear son. You must start now itself from this hermitage with your mind bent upon penance. Go there, O highly fortunate one, and set up an auspicious hermitage.

76. With due observance of holy rites propitiate Mahādeva by means of penance. With a devotion not to be found elsewhere, cause pleasure unto him ere long.

77-78a. You will attain great bliss and felicity before long. There is no doubt about it. With your devotion, Śaṅkara will become delighted quickly. He will do whatever you wish in your mind.

78b-79. When Śaṅkara who is the lord of the Universe and who fondly loves his devotees, is propitiated, dear son, request him for all sorts of weapons as you desire. This difficult task must be performed by you for the welfare of all Devas.

80-81. There is a lot of work awaiting you which can be accomplished only through weapons on many occasions. Hence, you propitiate Śaṅkara, the lord of the lords of Devas. Being endowed with great devotion, you will surely obtain your desire.

CHAPTER TWENTYTWO

Paraśurāma's Penance

Dialogue between Paraśurāma and Śiva—the Hunter

Vasiṣṭha said:—

1. On being advised by Bhṛgu thus, Rāma bowed down to him saying, "so be it." He was permitted to do so by him and so he decided to go.

2. He duly circumambulated Bhṛgu and Khyāti and bowed to them. He was embraced and greeted with blessings by both of them.

3. He bowed down to those sages and was permitted by all of them. With a determination to perform penance, he went out of that hermitage.

4. Thereafter, at the behest of his sire, Rāma of exalted mind, went to the Himavān, the most excellent among mountains, along the path mentioned by Bhṛgu.

5. He crossed different countries, mountains, rivers and forests. He gradually passed by the residences of important sages.

6. On the way he halted and stayed at the abodes of sages here and there. Or on other occasions he stayed in the holy centres and shrines of great importance. Thus, he went along slowly.

7. Passing over and surveying many pleasing territories, he reached the excellent Himavān, the most important of all mountains.

8. After reaching that place, he saw the excellent mountain abounding in different trees and creepers. It appeared to scrape the sky by its huge peaks.

9. It was embellished with various spots rendered lovely, due to different minerals. All round, it was rendered splendid by the brilliant jewels and medicinal herbs.

10. In some places the forests were blazing due to the fire originating from the friction of dry trees clashing together on account of violent gusts of wind. The flame was further enhanced due to the blowing winds.

11. In some places, the sun-stone came into contact with the rays of the sun and began to emit fires. Due to these fires the snow and bitumen got melted and the water thus formed quelled the forest fires.

12. In some places, the forests got illuminated through beams of light reflected from crystalline collyrium, silver and heaps of gold through the rays of the sun. Their mutual rays of

1. VV.8-43 constitute a beautiful description of the Himālayas.

light came into contact with one another and a brilliant gleam spread everywhere.

13. In some places, the forests were brightened by groups of *Siddhas* who had been wet due to snowfall and so were basking in the early morning sunlight over the rocks, at the feet of the mountain.

14. In some places, the borderland was brightened up by Yakṣas who were seated on golden rocks over which fell the rays of the sun and so the Yakṣas appeared to enter fire.

15. In some places, the caves were filled with the piteous cries of herds of deer that had been agitated when hyaenas jumped up after coming out of the caves.

16. In some places the huge shining rocks and sloping sides of the trees had been scraped suddenly when the leaders of the herds of boars and tigers fought each other.

17. In some places, the slopes of rocky ridges had been scraped and dug up by the hoofs of the *Gavayas* (A species of wild ox) as they were chased by the elephants *attracted by the resemblance of their own young ones.* [The idea seems to be this—the *Gavayas* were mistaken to be the young cubs of elephants by their mother elephants. Hence, they pursued the *Gavayas.*]

18. In some places the forests abounded in smashed pieces of rocky boulders, because the highly excited elephants in their rut had been fighting one another for the sake of a female elephant.

19. In some places, the rocky slabs had been split by the claws of lions treading upon them, as they pursued the elephants, when their anger had been roused on hearing the roaring trumpeting sound of those elephants.

20. In some places, the forests were filled with the loud lamenting cries of elephants whose temples had been pierced by the claws of the lions suddenly pouncing upon them.

21. In some places, there were deep caves, the rocks of which appeared to be split by the terrible cries of the lions whose manes had been violently pulled by the eight-footed (fabulous animal) *Śarabha.*

22. In some places, the rocks and pebbles had been broken up as the excited and infuriated hosts of *Śabaras* (hillmen)

and the leaders of the herds of bears had been engaged in mutual struggle.

23. In some places, the female elephants and tuskers were found sporting about in the bower-like bushes on the mountain. In some places the excited elephants in rut were seen pursuing the she-elephants throughout the forests.

24. The mountain Himālaya had hundreds of caves filled with gusts of wind formed by the breaths of sleeping lions. In the forests of that mountain deer wandered about despite their great fear being suspicious of danger.

25. Herds of *Camarī* dear moved about here and there very slowly while sporting, because they were afraid of their tail getting split as a result of being entangled in the thorny bushes.

26. The entire face of all the quarters was filled with the utterances and the sounds of beating time by the *Kinnaris* residing in the caves of the mountains.

27. The ground had been marked by the red-lac-dyed wet feet of the sylvan deities moving about here and there.

28. All round activities of dance had been initiated by groups of peacocks and pea-hens, whose notes were musically sweet and whose plumes had been raised up and spread.

29. It appeared that the mountain was being fanned gently by the breezes in the forest, which were extremely pleasing to the bodies and which shed showers of flowers blooming in water as well as on the ground.

30. The region bordering upon the mountain had been abounding in the Mango trees and they were filled with the tumultuous cooing of male cuckoos that had become excessively elated by tasting the juice of the season Spring.

31. The mountain had been resonant with the musical notes of bees that had been maddened by imbibing nectar from different kinds of flowers. The forests therein had become deafened, due to the chirping sounds of many birds.

32. The surface of the ground had become filled and thickly bedecked with a number of fresh flowers wet with honey. They had been blown therein by the breezes of the forest and scattered about.

33. The region all round had been deafened by the loud sound of springs and water-falls that cascaded down from great heights upon narrow defiles abounding in rugged rocky pebbles.

34-39. The forests on the mountain abounded in all the following trees viz. Pāṭala (*Bignonia Suaveolons*), Kadamba (*anthocephalus indicus*), Nimba (the Neem tree), Hintāla (the marshy date tree), Sarja (*Vatica Robusta*), Bandhūka (*Pentapetes Phoenicea*), Tinduka (*Diospyros embryopteris*), Kapittha (*Feronia Elephantum*), Panasa (the bread-fruit tree), Aśoka, the mango tree, Iṅguda (*Terminalia catappa*—a medicinal tree), Asana (*Terminalia Tomentosa*), Nāga, Campaka, Punnāga, Kovidāra (*Kacanār* in Hindi), Priyaṅgu (*Setaria italica Beauy*, Hindi-Kangun) Priyāla (the tree *Buchanania Latifolia*), Nīpa (a tree of *Kadamba* family) *Bakula, Akṣa, Tamalaka*, the grape vine, Madhūka (*Bassia Latifolia*), Āmalaka (*emblic Myrobalan*), Jambū (*Engenia Jambolana*) Kaṅkola, Rose tree, Bilva (*Aegle marmelos gorr*, Fam, *Rutaceae*), Arjuna, Mango tree, Bījapūra (citron ?), Picula, Ambaṣṭha (*oxalis corniculato*), Kanaka, Vaikaṅkata, Śamī, Dhava, Putrajīva (H. Jiyāpota), Abhaya (A fragrant grass), Ariṣṭa (The soap berry-tree), Loha (aloe wood), Udumbara (*Ficus glomerata*), Pippala (H. Pīpal) and other trees. It was beautified on all sides by other trees of various kinds. Their innumerable branches spread all round. They grew so close together that they appeared to be overlapping one another.

40a. The leaves too clustered together without leaving any gap in between. The surface of the ground on all sides was inaccessible (due to the impenetrable thick leaves) to the rays of the sun.

40b-41a. Hundreds of rows of jungles were occupied and as if trembling with monkeys who grew fat and strong by eating different kinds of ripe fruits.

41b-42a. Here and there hundreds of rivulets could be seen gushing out of the rocky crevices. They were extremely charming, O king, as they produced roaring sound in view of their falling over rugged rocky basin.

42b-43a. It was beautified all round by excellent large

lakes adorned with lilies and lotuses and resonant (with the cries of) different aquatic birds.

43b-44a. After reaching the lordly mountain, the mountain with its peaks capped with snow, the excellent (descendant) of Bhṛgu climbed on to it immediately with great joy.

44b-45a. After entering the dense forest full of trees growing in the open spaces, Rāma of noble mind, walked about slowly to a tree grown in the open spaces, O King.

45b-46a. As he moved about in the different quarters, he was glanced at on all sides with suspicion and awe by the female deer, with lovely eyes. Being glanced at thus, he became delighted.

46b-47a. Being fanned by the sylvan breezes fragrant due to the sweet smell of diverse flowers and seeing the splendid sylvan glory, he became delighted.

47b-49. The descendant of Bhṛgu carefully scrutinized different spots and moved about. Seeing the mutually antagonistic things (such as heat, cold etc.) as well as the minerals, he thought thus "O this mountain has been crowned as the overlord of all mountains by Brahmā. It is but proper that he has been made a partaker of the benefits of Yajñas. The fact that this mountain is the overlord of all mountains is obviously demonstrated.

50-53a. He has rendered the whole forest sweet through the whistling sound of the hollow bamboos.

Through the clusters of snow drops clinging to its ridges, this mountain appears as one who has put on and covered himself with a white cloth.

Due to the thick clusters of snow-flakes sticking to its top, this mountain appears like one who has covered his limbs with an upper garment of diverse colours.

With his body bedecked with sandal paste, fragrant aloe, camphor, musk, saffron etc. he clearly looks like a graceful elegant sensualist.

53b-54a. Piles of big pearls are scattered all round, from the foreheads of lordly elephants struck down by lions and this adds to the beauty of this mountain.

54b-56a. Its tops are embellished with the flowers of various trees, creepers and winding plants. He is adorned by means of the canopy of closely spread layers and layers of beautiful clouds.

His body is variegated by means of different minerals. He is bedecked in all sorts of gems and jewels.

56b. The Kailāsa peak serves the purpose of the white umbrella and renders it splendid. He is surrounded on all sides by herds of elephant-faced and horse-faced semi-divine beings.

57-58. His palace is a rocky cave with a great gate-way illuminated by gems and jewels. He resorts to his throne in the middle of his abode which is an isolated cave with the trees all round, performing in due order, the duties of the mace-bearers. Like an imperial Majesty he could be seen by the people, but is inaccessible to them.

59-60. The royal insignia of the fluffy *Camara*-hair is being waved aloft by the *Camarī* deer moving about here and there. He shines on being served by many types of animals by the peacocks who dance in his honour and by the Kinnaras who sing his praise. It is clearly manifest that this (mountain) is installed in the office of the overlord of lordly mountains.

61-62a. After occupying the Earth, he enjoys the entire glory by means of his powers. Thinking thus, Rāma who was extremely delighted, moved about for a long time in the forests and caves of the mountain Himālaya.

62b-64. The scion of the family of Bhṛgu, O great king, reached an excellent lake in that extensive forest.

The lake was vast and its waters were free from impurities. It was beautified by lilies, lotuses and clusters of Kalhāra flowers, (a variety of white lotus). It was rendered splendid all round by red and yellow, white and blue lotuses, lilies and other kinds of aquatic plants.

65-67. It was vibrant and resonant on account of hundreds of aquatic birds and insects, birds such as swans, Sārasa birds, water-crows, *Kāraṇḍavas* (a variety of ducks), *Jīva-Jīvakas*, *Cakravākas*, ospreys and bees. It was served by gentle breeze.

It appeared to be dancing about as waves and ripples were produced within them when shoals of *Śaphari* and other types of fish swam about here and there. The most excellent scion of the family of Bhṛgu reached that excellent lake.

68-69a. It had rendered melodious the quarters through the chirpings of different birds.

Rāma the most excellent one among intelligent men made a splendid and spacious hermitage on its bank and decided to perform penance.

69b-70. Invariably, he sustained himself on a diet of greens, roots and fruits. He had perfect control on his sense-organs. Keeping the lord of Devas in his own mind, he performed penance along the path initiated by Bhṛgu. He was endowed with great devotion.

71-72a. He worshipped the lord of Devas, O king, with intense mental concentration. During the rainy season he had neither abode nor a shelter. During the winter he resorted to chill water. During the summer he stayed among five fires (i.e. four fires on four sides and the blazing sun above). He performed penance in this manner for a long time.

72b-73. He vanquished *Kāma* (Lust) and other enemies. He discarded *Ūrmiṣaṭka*[1] (sixfold distress and anxiety). His intellect was not stirred up or agitated by the *Dvandvas* (mutually antagonistic pairs of feelings, heat-cold, pleasure-pain etc). He was little excited by the defects of *Tāpa* (heat or agonizing experience). He had his physical body as well as mind purified by means of *Yamas* (five moral restraints in Yoga) and *Niyamas* (observances prescribed in Yoga).

74. The sage of great self-control rendered the vital airs steady within the physical body by means of *Prāṇāyāma* (Breath-control). He was able to seat himself in the lotus pose with great ease. He observed perfect silence. The great sage kept his mind steady and stabilised.

1. The six distressful 'waves' in the life are: hunger, thirst, decay, death, grief and illusion (MW 222.3). ŚKD.I.282 enumerates the following 'waves of existence' viz. old age and death (of the body), greediness and vision of the mind and hunger and thirst (of life).

75. Devoted to the practice of *Pratyāhāra* (withdrawing the sense-organs from external stimulii, sensual feelings and objects), he controlled the sense-organs. Self-possessed that he was, he could stabilise the usually unsteady mind by means of *Dhāraṇā* (Retention of perception of the supreme deity).

76. He had the vision of Parameśvara, the lord of Devas, by means of meditation. His inner mind was in a stable quiet state. He was a *Maitra* (an exalted Brāhmaṇa who had arrived at the highest state of human perfection due to close contact with the supreme Being). He was free from all sorts of obstacles.

77-78. After perçeiving the preceptor of the universe (i.e. Supreme Lord) in his contemplation, he pondered over the lord of Devas. The supreme soul stayed in his mind as an object of meditation His senses and the physical body became motionless.

Performing the repetition of the mantra of the lord of the chief of Devas and meditating on him in accordance with his own intellect, he remained through the duration of penance motionless like a lamp in a place where there is no wind.

79-81. That sage of unmeasurable soul propitiated the lord stationed in all living beings. Thereafter, he meditated, upon the *Niṣkala*, the whole form of the lord which is unsullied, the greatest luminosity which cannot be thought of clearly, the excellent one that could be meditated upon by the *Yogins*, the eternal one, the pure one that which is tranquil for ever; that which is beyond the pale of the sense-organs; that which is incomparable and is solely comprised of bliss; that which is steady, that which pervaded the entire living world, the mobile and immobile.

82. The scion of the family of Bhṛgu meditated upon that aspect of the lord of the Devas, O mighty king. For a long time he had the feeling "I am He (i.e. the Supreme Lord.)"

CHAPTER TWENTYTHREE

Penance of Paraśurāma the son of Jamadagni (Contd.)

Vasiṣṭha said :

1-4. The great sages Bhṛgu, Atri, Kratu, Jābāli, Vāmadeva and Mṛkaṇḍu, all of whom had got rid of their sins through penance, were extremely advanced in their wisdom, righteous activities and age, whose holy rites had been praised by all, heard that Rāma was performing a penance of a mystic nature in a lonely spot, attained perfect concentration of his mind in Lord Śiva and that he invariably maintained regular observances of holy rites. Being eager, curious and desirous of seeing him, they went over to his hermitage.

5. The great sages who resided in holy places came from a great distance to the hermitage of Paraśurāma who was performing penance.

6. Having praised his most arduous penance and his knowledge of the highest order in the world, they returned to their respective hermitages.

7. While Rāma was engaged thus, O excellent king, lord Śiva became excessively pleased at heart with Rāma.

8. Desirous of knowing the depth of his devotion unto him, Lord Śaṅkara, assumed the guise of a hunter of deer O king, and went near him.

9. He assumed the guise of a youthful hunter who had the lustre of broken (heap of) collyrium, whose wide eyes were red in their extremities, who was very tall with his body, hard as adamant and who held bow and arrows.

10-12. His chin was raised up and his arms and shoulders were mighty and lifted up. His moustache and hair were tawny. He had the stinking odour of suet and raw flesh. He appeared to be the destroyer of all living beings. The whole of his body had been scarred with wounds due to the contact with the thorny creepers and shrubs. He was found to chew frequently a piece of flesh dripping with blood. His neck was slightly bent with the weight of two pieces of flesh suspended from it. While passing by, he brushed against groups of trees, forcibly with his thighs.

13-14. Like a mountain walking on foot, he came to that spot. After reaching the bank of the lake abounding in trees with plenty of blossoms, he placed the burden of pieces of flesh at the foot of a tree. Resorting to the shade of a tree, he sat there for a while.

15-17. He saw the scion of the family of Bhṛgu standing on the bank of the lake. Thereafter, he stood up hastily and approached Rāma. He made obeisance to Rāma with palms joined in reverence, even as his hands held the bow and the arrows. He spoke thus to the bravest among the descendants of Bhṛgu, with a voice deep and resonant like the thunder-clap of clouds full of water with a voice that seemed come up from a deep cave.

"I am a hunter named Toṣapravarṣa. I am staying here in this great forest.

18. I am the lord of this region along with the living beings, trees and creepers therein. I move about here with the flesh of different animals for my diet. I am impartial towards all in this region viewing everyone equally in my mind.

19. I am equally kind to all living beings. I have no one related to me such as parents and others. I do not pay any attention to any of the objects desired by me whether they be unworthy of being eaten or drunk or whether they be unworthy of approach.

20. Nor do I devote any particular attention to rites worthy of being pursued or not. I do not tolerate the approach and stay of any one in this forest.

21. With my strength, I do not permit even *Indra* (to come here). There is no doubt about it. All the people know this since this region is dependent upon me.

22-23. So, no one comes here without my permission. Thus my history has been entirely recounted to you. You too tell me every thing about you factually. Who are you ? What have you come here for ? Why have you established yourself here ? Are you ready to go elsewhere ? What is it that you are desirous of doing ?"

Vasiṣṭha said :

24. On being addressed thus by him, Rāma, of great splendour, stood, for a while smiling silently. With his face bent down, he thought thus :

25. "Who is this unassailable man with a deep resonant voice like the thunder-clap of clouds full of water ?. He speaks excessively in words full of clarity in meaning, sounds and letters.

26. But his body causes great doubt in me, because it belongs to a low caste, just as shafts though beautiful are deadly."

27. Even as Rāma thought thus, good omens occurred both on the ground as well as on his person (such as throbbings of the right arm)—omens which were portentous enough to grant him his desired object.

28. Thereafter, the leading descendant of Bhṛgu mentally pondered over and over again and slowly addressed these affably courteous words to the hunter.

29. "I am the son of Jamadagni, called Rāma. I am a descendant of Bhṛgu. Welfare unto thee. I have now come here to perform penance at the bidding of my preceptor.

30. For a long time, I have been endeavouring to propitiate the lord of all the worlds by means of penance, devotion, and holy observances.

31-32. Hence, I shall propitiate by means of my penance, Śaṅkara, the lord of all the worlds, the refuge unto everyone, the bestower of freedom from fear, the three-eyed lord, who suppresses sin, the lord endearing to the devotees, the omniscent lord who destroyed the Tripuras (the Triple-city of demons).

I have taken up holy observance in this hermitage on the bank of this lake.

33. I have decided in my mind that I will stay here until Lord Hara who takes pity on his devotees, manifests himself to me.

34. Hence, it is proper for you to go away from this place to some other place. If not, it is detrimental to me, to my holy rites and to my observances.

35. Or I deserve respect from you with devotion as I am a guest from another land. I am an ascetic and a sage and have come to your place of residence.

36. If I live in your vicinity it will be conducive only to sin. Resorting to my vicinity will result only in your unhappiness.

37. Hence, leave off loitering about in the precincts of my penance-grove. Be happy thereby in both the worlds.

Vasiṣṭha said :

38. On hearing these words, the hunter became agitated with his eyes assuming copper colour due to anger. He replied thus to the leading scion of the family of Bhṛgu whose eyes too were red (due to excitement).

39. "O Brāhmaṇa, why do you now extremely hate and shun my staying near you, like that of an ungrateful fellow ?

40. Have I done any disservice to you or to any one else anywhere in this world ? Who will despise and disrespect a man of control over his sense-organs who has never committed any sin ?

41-42. If my very presence is to be avoided, O leading Brāhmaṇa, if seeing me, staying with me and conversing with me is to be shunned, my long-lived brother should go away from the hermitage now itself. Hungry that I am where shall I go leaving off my own resort ?

43-44. How can I, urged by you, go to another place forsaking my own residence ? I will never go far off from this place specially. If you wish, you may go or stay behind. I cannot be driven off from this place by any means."

Vasiṣṭha said :

45. On hearing his words, O king, the leading scion of the family of Bhṛgu became a bit angry and told him these words.

46. "The very tribe of hunters is ruthless. It strikes terror into all living beings. It is always engaged in wicked activities. Hence, it is despised and held in contempt by all living beings.

47. You are born of that tribe. You are a sinner. You harm and harass all living beings. Why then, O evil-minded one, do you not deserve to be shunned by good people ?

48. Hence, comprehend this that you belong to a low caste and soon get away from here to another place. You are not to hesitate in this respect.

49-50. You are considerate to your body. You want to protect it. Hence, you do not go anywhere near thorns and other things. You cannot bear the pain thereof. Understand that in the same way, life is dear to all living beings. Every one who is hit or hurt feels the pain just like you.

51. Non-violence unto all living beings. This is the eternal virtue (*dharma*). It is because you act contradictory to this dictum that you are despised by good men.

52. For sustaining your own life, you will not stop to kill all other living beings. How can you prevent yourself being considered censurable by good people ?

53. Hence, go soon, O basest one among all men, there will not be dereliction of duty on my part and the subsequent loss thereof, on account of you.

54. If you do not go away from here yourself, I shall, by using force, generate in you the inclination to move away.

55. O sinner, your stay here even for half a moment is not conducive to your welfare. How can a hater of virtue, a person who always acts contradictory to the dictates of *Dharma* attain welfare ?"

Vasiṣṭha said :

56. On hearing the words of Rāma, lord Śaṅkara, the wielder of the Pināka bow, who had assumed the form of a hunter said to him these words as though he was infuriated, despite the fact that he was delighted.

57. "I consider all this endeavour on your part to be futile. How is it that you are the first wise man, whence is Śambhu and whence is the penance ?

58. O muddle-headed fellow, why do you take the trouble of performing penance now ? Certainly Śaṅkara will not be pleased with you, since you are of misguided conduct.

59. Śambhu (god Śiva) has activities contradictory to the ways of the world, O evil-minded one. Excepting you, which unwise man will perform penance for propitiating him ?

60. Or my departure (from this place) is undoubtedly relevant after honouring you in the capacity of the worshipper. There is (proper) association between you and Śambhu.

61. Only he is worthy of being worshipped by you because he is engaged in the universe (?) You are the qualified worshipper. There is no necessity for pondering over this.

62. By cutting off the head of Brahmā, the Parameṣṭhin the grand-father of the worlds, Śambhu incurred the sin of *Brahmin-slaughter*.

63. It is most probable, O Brāhmaṇa, that you have been instructed by Śambhu who has been overwhelmed by the sin of Brahmin-slaughter to do the same thing. Otherwise how could you have acted in this manner ?

64. I think, O sage, that within a short while the fulfilment of penance has been achieved by you now on account of the identity of qualities between you and Rudra.

65. By killing your own mother, you have been repudiated and expelled by almost all the people of the world. Under the pretext of performing a penance, you confine your activities to the dense forest devoid of people.

66. It is for dispelling the sin arising from Brahmin-slaughter, the murder of an elderly lady (your mother) that you are performing this penance but it won't be destroyed on account of this penance.

67. There are means of expiation and atonement for other types of sins. But understand that there is no expiation (from sin) to those who injure and hurt their mothers.

68. If, O Rāma, the main characteristic feature of virtue is considered to be non-violence by you, why did you cut off the head of your mother with your own hand ?

69. After committing the terrible murder of your own mother, (a sin) despised by all the worlds, you profess to be a righteous man and you censure others as you please.

70. Without knowing one's own positive (irremediable) fault (sin) and by seeing and laughing (on your part), I regard it incompetent for you to criticise the faults of others.

71. If I were to forsake my duty (*dharma*) and remain care-free without fear from any quarter, then you can yourself mentally scrutinize and despise me as you please.

72. It is for the sustenance of my parents, sons and others that destruction of living beings is carried out by me as a part of my duty.

73. Along with my family, I sustain myself day by day with meat because it is my duty. This is the avocation formerly laid down by the creator for me.

74. If I kill (more animals and have with me more) meat than what is sufficient to nourish my parents and others, then I may incur sin.

75. We cannot be censured for killing to the extent necessary for sustenance. Praise or censure me after reflecting over this.

76. Whether it is good or bad, whatever duty had been prescribed before should be carried out by all, by every means, even during adversity and calamity.

77. Carefully examine with your own intellect, the difference between you and me. As for me, I am engaged in the sustenance of my parents and others whole-heartedly.

78. But you have forsaken your aged father and killed your mother. Still you profess to be righteous and you have come down here to perform penance.

79. Those who know the root cause, those who have clear vision about things are not able to move their tongue to give expression to what they desire at will.

80. I know perfectly well every thing about you, O scion of the family of Bhṛgu. Hence, enough of your futile penance.

81. If you desire happiness, O Rāma, leave off this penance that causes pain and distress to your body. Go elsewhere, O Rāma where people do not know you.

CHAPTER TWENTYFOUR

Penance of Paraśurāma : His acquisition of the knowledge of Astras

Vasiṣṭha said :

1. On being told thus by him, O Protector of the Earth, Rāma, the most excellent one among intelligent persons, scrutinized and pondered over him and inquired of him in surprise.

Rāma enquired :

2. "Who are You, O extremely fortunate one, tell me. You are indeed no barbarous person. Your body appears to be equipped, as it were, with the grandeur and majesty of *Indra.*

3. Your speech sounds to be very charming as though it were that of the omniscient Lord. It is enriched, by words of diverse meaning having the qualities of lucidity, clarity and depth and majesty of the highest class.

4. Are You Indra, *Vahni* (the fire-god), Yama, *Dhātṛ* (the Creator), Varuṇa, Kubera the lord of wealth, *Īśāna*, Tapana (the Sun), *Brahmā*, *Vāyu* (the Wind god), *Soma* (the Moon-god), *Guru* (Jupiter) or *Guha* (Lord Skanda) ?

5. Due to your grandeur and majesty, you deserve to be almost one of these. But your caste (low birth) causes doubt in my heart.

6. Lord Viṣṇu, the most excellent among all persons, is reputed to be a *Māyāvi* (one who wields illusive powers). Who are you that have come here with such a body as this ? Please do tell me.

7-8. Or you deserve to be Lord Śiva, the omniscent Lord of the worlds, the supreme lord, the supreme soul, born of the *Ātman*, the eternal *Ātmārāma* (one that rejoices in one's own soul), the lord who moves about as he pleases, and is identical with the entire Universe who has equipped himself with this body (of a hunter).

9. In this world, a body equipped with such potentiality and influence cannot belong to any one else. Your speech is endued

with elegance, aptness and a sense of very high order. It is full of depth of meaning, lucidity and clarity.

10. I believe that out of feelings of endearment towards his devotee, lord Hara has become visible with this body. There is no doubt that he has come to test me.

11. You are not a mere hunter. Those hunters will not have such a shapely figure as yours. Hence, obeisance to you. So reveal your real excellent form.

12. Be pleased to reveal a body befitting your greatness whereby my mental doubts of diverse kinds can be got rid of.

13. Be pleased now and destroy the delusion of my intellect in every respect, by assuming your original form.

14. O highly fortunate one, I pray unto you, bowing down my head several times. Who are you please ? Reveal yourself. Here I have joined my palms in reverence to you".

15. After saying this to that highly exalted one and being desirous of comprehending him, the scion of the family of Bhṛgu sat on the ground and began to meditate with great concentration.

16. He seated himself in the lotus pose. He became silent. He controlled his speech, body and mind. He restrained the movement of the vital airs. Thus the sage of high intellect meditated for a long time.

17. After restraining the group of his sense-organs, after keeping the mind withdrawn within the heart, he meditated and contemplated upon the lord of the Devas, the preceptor of the Universe.

18. By means of his inner eye in combination with the soul, he beheld the lord of the universe who had assumed the form of a hunter of deer and who confers blessings upon his devotees.

19. Thereafter Rāma, the descendant of Bhṛgu, got up quickly and opened his eyes. He saw the lord standing in front of him in the self-same physical body.

20-21. On seeing the lord who endears himself to his devotees, and who is the refuge unto all come in front of him for blessing him, O great king, Rāma was thrilled. His hairs all over his body stood on end. His eyes welled up with tears

of delight. The sage of great intellect fell at his feet with great devotion.

22. With words choking his throat and faltering due to excitement, O king, he uttered several times "O Śarva, O Śaṅkara, be refuge upto me."

23. Then lord Śambhu who assumed his form on being satisfied at his devotion, lifted up Rāma who had bowed down in obeisance on the ground.

24. Raised up by the creator of the universe himself with his own hands, the scion of the family of Bhṛgu eulogised the lord of the chiefs of the Devas, standing in front of him with palms joined in reverence.

Rāma prayed :

25. Obeisance to you the lord of the Devas, to Śaṅkara of primordial form. Obeisance to Śarva, the quiescent one, obeisance, obeisance to the eternal one.

26. Hail to you the blue-throated Lord, one in the form of Nīlalohita (the bluish-red god). Obeisance to you the lord of the living beings. Bow to you, the abode of all living beings.

27. Obeisance, obeisance to the great lord of manifest and unmanifest form. Obeisance to the most bountiful, to Śiva of many forms. Obeisance to the three-eyed God.

28. Be my shelter and refuge, O Śarva I am your devotee, O lord of the Universe. Mostly, you alone are the greatest and ultimate resort of those who have no other support.

29. Unknowingly, O lord, I have misbehaved towards you. O Śaṅkara, I have uttered evil words. O lord, it behoves you to forgive it.

30. O lord of all, your form is incomprehensible to others. Which person other than you, is capable of knowing well, your existence ?

31. Hence, O Śaṅkara, be pleased with me in every respect. I have no other goal to reach. Obeisance to you. My repeated obeisance, bows unto you again and again."

Vasiṣṭha said :

32. On being eulogised thus, Lord Śiva who was delighted in his mind and who has permeated the Universe said to Rāma who was standing in front of him with palms joined in reverence.

The Lord said :

33. "I am pleased with you, O dear one. O the most excellent one among the descendants of Bhṛgu, I am delighted with this penance as well as your devotion that has no blemish whatsoever.

34. I shall give you everything you desire and everything solicited by you. You are the greatest devotee of mine. There is no doubt in this respect at all.

35. Whatever is lingering in your heart has been understood by me. Hence, carry out unhesitatingly what I am going to tell you.

36. There is no adequate power in you today, dear one, in grasping the terrible miraculous weapons. Hence, perform still more severe penance.

37. After traversing the entire earth and purifying your body by taking holy baths in all the holy centres in the due order, you will acquire all the miraculous weapons."

38. After saying thus, even as Rāma was watching, O king, the omnipresent lord, the dispenser of the destiny of the universe, vanished with the self-same body, within a moment.

39. When the lord of the universe disappeared, Rāma bowed down to Śaṅkara and decided to perform holy baths in sacred places, after roaming all over the Earth.

40. Thereafter, he traversed all over the earth in due order. Self-possessed that he was, he took holy baths in all the sacred places in accordance with the injunction.

41. In all the holy centres, in all the important shrines and sacred temples, he untiringly propitiated the *Pitṛs* and *Devas* duly.

42. Duly performing such holy rites as fast, penance, *homas*, *japas*, holy baths etc. in the holy centres he travelled all over the earth.

43. By performing holy dips in the sacred centres in due order, and slowly circumambulating the earth,* O king, he became purified in his body.

44. Having traversed thus all over the earth at the behest of god Śambhu, the descendant of Bhṛgu went again to that land where he had been living before for penance.

45. After going there, O king, and staying there itself, he devoutly worshipped lord Umāpati (the spouse of Umā) by means of austerities and holy observances.

46. It was in the meantime, O king, that a long-drawn war took place between the Devas and the Asuras causing horripilation.

47. Thereupon, the excessively powerful Asuras defeated the gods and acquired the glory and riches of the Devas. They had nothing to fear from anywhere.

48. The Devas who had been defeated in the war—Vāsava (Indra) and all the others whose assets and magnificent glory had been seized by their enemies—sought refuge in Śaṅkara.

49. After propitiating the lord of the universe by means of obeisances and eulogies about his victory, the Devas requested the Pināka-wielding lord (Śiva) to destroy the Asuras.

50. Thereupon, O king, Śambhu, the bestower of boons on the Devas, promised to them the slaughter of the Dānavas, and spoke thus to Mahodara.

51. "In the southern sector of Himālayas, a sage's son of great penance, named Rāma, is performing penance directed towards me. He is very brilliant.

52. Go there now itself, O Mahodara and convey my behest to him. Even as he is performing penance, let him be brought here without delay".

53. On being ordered thus, Mahodara bowed down to the lord after saying "So be it", and went with the velocity of the Wind to the place where Rāma was settled down.

54. After reaching that spot and seeing Rāma the great sage performing penance, he humbly spoke these words.

55. "O excellent one among the descendants of Bhṛgu lord Śambhu wishes to see you. I have come here at his behest. Hence, come to the presence of his lotus-like feet".

56. On hearing his words, Bhārgava got up quickly, received his behest approvingly with his head (bowed down), and replied—"So be it".

57. Thereupon, Mahodara with great speed led Rāma immediately to a place by the side of Śambhu on the Kailāsa, the excellent mountain.

58. The most excellent scion of the family of Bhṛgu saw Śaṅkara who endears himself to his devotees, accompanied by the goblins as well as Indra and other immortal beings (i.e. gods).

59-62a. The lord was being eulogised by Nārada and other ascetics whose wealth was penance. He was being attended upon by the Gandharvas who were singing, and by the groups of Apsaras who were dancing. The lord of the Devas had the hide of an elephant for his garment and had smeared the entire body with the holy ashes. The three-eyed moon-crested lord had the tawny-matted hair over his head. He had adorned himself with serpents serving the purpose of ornaments. His lips and arms were long. He was gentle. His lotus-like face appeared delighted. O king, he was seated on a golden slap in the midst of the assembly of the Devas.

62b-65a. The most excellent one among the descendants of Bhṛgu, approached the lord of the Devas with palms joined in reverence. His entire body had hairs standing on end as a result of his vision of Śrīkaṇṭha. He went near Hara with his body drenched in tears of joy. He was excited due to delight, he uttered the words, "Obeisance to you, O lord of the Devas" several times. Finally he fell down at the feet of the enemy of the three Puras (i.e. god Śiva).

65b-66. Amidst the groups of the Devas who were looking on, the delighted lord Śiva lifted up the most excellent scion of the family of Bhṛgu. With an enthusiastic smile and eagerness he spoke these sweet words to Rāma whose lotus-like face appeared pleasant.

67. "These Gīrvāṇas (Devas) have been attacked by the hosts of Daityas. They were dislodged from their abodes. Unable to kill them they have approached me.

68. Hence, at my behest as well as with a desire to do

something pleasing to the Devas, O Rāma, kill the entire hosts of Daityas. You are considered capable of it by me".

69. Then Rāma bowed down to Śarva. Even as all the Devas stood listening, Rāma spoke these words very humbly, with palms joined in reverence.

70. "O lord, you are omniscient. You are the immanent soul of everyone. Hence, is not (what I am going to say) known to you (already) ? Still, listen to the words I submit.

71. If it is impossible for Śaṅkara and other Devas to kill the asuras how can they be killed by me singlehandedly ?

72. I am ignorant of miraculous missiles, O lord of the Devas. I am not an expert in warfare. How can I kill all the enemies of the Devas without any weapon whatsoever ?"

73. On being told by him thus, the lord of the Devas transferred to that noble-souled Rāma white lustrous splendour of Śiva, full of miraculous missiles, as brilliant as the fire of Death.

74. After handing over his own axe that could overpower all other weapons, the Lord delighted within himself, said to Rāma even as the Devas stood listening.

75. "Due to my grace, O gentle one, may there be sufficient power in you enabling you to kill all the enemies of the Devas, and be unassailable to all your enemies.

76. Go ahead with this weapon alone and fight with your enemies. You yourself will duly come to know and possess the skill in war."

Vasiṣṭha said :

77. On being instructed thus by Śambhu, Rāma bowed down to him, and accepted the axe pertaining to Śiva, and was bent upon the slaughter of the enemies of the Devas.

78. Thereupon, Rāma who was born of a part of splendour of Viṣṇu and who was equipped with devotion to Rudra, shone like the splendour of the sun accompanied by his brilliance.

79. Permitted by the three-eyed lord and accompanied by all the Devas he went ahead to slay the Asuras. He resolved to fight with them till the end.

*

80. Thereupon, once again there broke out the war of the Devas with the Asuras, O king. They were endeavouring to conquer the three worlds. Hence the war was extremely terrible.

81. Then Rāma of mighty arms became infuriated in that excessively terrifying battle. He killed the great Asuras with his axe.

82. Killing the Daityas in thousands by means of strokes resembling the thunderbolt, the infuriated Rāma moved about in the battlefield like another god of Death.

83. After killing all the Daityas in a trice, Rāma the most excellent one among those who strike (with a weapon) exterminated them and gratified all the Devas.

84. Everyone among the Daityas and the Dānavas was being struck at by Rāma. Those who survived the slaughter saw Rāma everywhere and became frightened.

85. When the entire hosts of the Asuras were either killed or routed, the Devas took leave of Rāma and went again to the Heaven.

86. After killing the sons of Diti and bidding farewell to the Devas, Rāma resorted to his hermitage with his mind attached to the activities of penance.

87-88. That sage of great intellect made the image of a hunter of deer representing Śambhu and devoutly worshipped it in his hermitage, with perfect self-control. He duly propitiated him with fragrant incense, beautiful flowers, food offerings, obeisances and eulogies.

CHAPTER TWENTYFIVE

Paraśurāma protects a boy from a tiger

Vasiṣṭha said :

1. Thereupon, the lord of the Universe was delighted in his mind, due to the Yoga of devotion of Rāma. Hence, he became visible to him along with the groups of Devas.

2-3. On seeing the three-eyed lord of the chief of the Devas, the moon-crested lord with a lordly bull as vehicle, god Śambhu, accompanied by crores of goblins, the scion of the family of Bhṛgu got up with great excitement. His eyes became dim on account of tears due to delight. He prostrated on the ground to Śarva with great devotion.

4. Rising up and bowing down his head several times, Rāma eulogised the lord of the universe with palms joined in reverence.

Rāma said :

5. "Obeisance to you, O lord of the chiefs of the Devas. Hail to you O Parameśvara. Obeisance to you, O lord of the Universe. Bow to you, O destroyer of the three Puras.[1]

6. Salute to you O lord presiding over every thing. Obeisance to you, O lord endearing himself to his devotees. Hail to you O lord of all living beings. Obeisance to you, O bull-bannered lord.

7. Obeisance to you the overlord of everything. Bow to you, O merciful lord. Obeisance to you, O abode of everyone, Obeisance to you, O Lord of bluish-red complexion.

8. Obeisance to the trident-bearing lord, the destroyer of the hosts of the enemies of the Devas. Salute to you, Kapālin (one holding the skull), the sole protector of all the worlds.

9. Obeisance to the lord who resides perpetually in the cremation ground; obeisance to the lord who dwells on the Kailāsa mountain. Obeisance be to you, the wielder of the noose; Bow to the lord who swallowed poison *Kālakūṭa*.

10. Obeisance to the all-pervading lord worthy of being saluted by the Devas. Hail to you, the self-born lord, obeisance to Śambhu who is the witness to the activities of the entire universe.

1. The three cities of gold, silver and iron in the sky, air and earth were built by Maya for demons. These were burnt down along with the demon-residents by god Śiva.

11. Obeisance to the lord with the crescent moon on his crest, shining on account of the white foams of the Gaṅgā. Bow to Śiva, the Supreme Soul, having huge serpent-chiefs as garland.

12. Obeisance to the lord whose body is covered with the holy ashes. Salute to the lord who has the sun, the fire and the moon for his eyes. Hail to you, O *Kapardin* (one with matted hair), obeisance to you the suppressor of the demon Andhaka.

13. Obeisance to the destroyer of the three demon cities. Obeisance to the annihilator of Dakṣa's sacrifice; obeisance to the lord whose broad chest is dyed with the saffron from the breasts of the daughter of the mountain Himālaya.

14. Hail to the great lord Mahādeva; obeisance to you that have the elephant hide, for your robes. Bow to Śiva whose form is meditated upon by the Yogins. Obeisance to the lord of inconceivable refulgence.

15. Obeisance to you that abide in the middle of the pericarp of the lotus-like heart of your own devotees. Bow to you that have the main principle, and essence of all the Vedas (and Āgamas) as your form.

16. Obeisance to the awakener of the leading Yogins. Hail to the nectar-souled one, obeisance to Śaṅkara whose grandeur pervades everything. Bow to the Supreme Soul.

17. Obeisance to Śarva the quiescent lord. The Brahman having the cosmic form. Obeisanee to the lord without beginning, middle and end; obeisance to the eternal lord of unmanifest form.

18. Hail to the lord whose form is both manifest and unmanifest. Obeisance to the lord of gross as well as subtle nature. Bow to the lord who can be comprehended through the Vedāntas. Obeisance to the lord with the universal knowledge for his form.

19. Obeisance to the lord whose feet are worshipped with flowers (as well as) heads of groups of Suras and Asuras. Obeisance to Śrīkaṇṭha, the creator of the universe. Repeated obeisance unto the maker of the worlds.

20. Obeisance to you, the lord with the *Rajas Guṇa* in his heart while creating the Universe in the form of Hiraṇyagarbha. Obeisance to Hara the primordial (lord and the cause of) the universe.

21. Obeisance to you, the soul of the universe. Hail to you the cause of the sustenance and activities of the world. Bow to you whose form is Sāttvic knowledge, Obeisance to the lord identical with the supreme soul as well as the individual soul.

22. Obeisance to the lord who assumes transformation of the *Tamas Guṇa* while performing the duty of the annihilation of the Universe. Obeisance to the lord who has the form of Rudra at the end of the Kalpa. Obeisance to the lord who knows the *para* and *Apara* (the great and non-great or remote to proximate).

23. Obeisance to the eternal lord without any change or transformation. Obeisance to the lord of the nature of *Sat* and *Asat*. Obeisance to the lord who awakens every intellect. Hail to the lord who causes changes in the intellect and sense-organs.

24. Repeated obeisance to that lord by whose Māyā the Devas have diverse minds [forms(?)] such as the Vasus, the Ādityas, the Maruts, the Sādhyas, the Rudras and the Aśvins.

25. You have an unborn, eternal subtle form that has no aberrations and that is incomparable. Even the Yogins who are always devoid of impurities do not know that.

26. It is because they do not comprehend you, the incomprehensible one, that Brahmā and others have indeed (to wander in) the worldly existence. They do not have for long the same activity (?)

27. Whether a scholar or an irrational person, one continues to wander in the worldly existence as long as one does not approach your feet since you alone are the destroyer of ignorance.

28. He alone is clever, he alone is fortunate; he alone is a sage, and a scholar by whom the intellect has been stabilized at your lotus-like feet.

29. On account of its being extremely subtle, your existence of the nature of the three Vedas is due to its extreme

subtlety too deep even to the learned ones. How is it to be known by me, deluded that I am.

30. Your greatness is beyond the purview of words. Now I am incapable of eulogising it adequately well, because I am dull-witted.

31. Hence, though out of ignorance (i.e. Ignorant though I am) you have been eulogised by me with (genuine) devotion. O lord of the Devas, do become pleased. Indeed you are fond of your devotees and endear yourself to them".

Vasiṣṭha said :

32. On being eulogised thus with great devotion by Rāma, Śaṅkara spoke to him smilingly with words deep and resonant like the rumble of the cloud.

The Lord said :

33. "O Rāma, I am extremely pleased with the heroism you possess, your penance, your devotion towards me and particularly with this eulogy.

34. Hence, do choose your boon. Whatever you wish mentally I shall bestow it upon you, without keeping back any thing".

Vasiṣṭha said :

35. On being told thus by the Lord of the Devas, O king, the leading member of the family of Bhṛgu bowed down to him. With palms joined in reverence he spoke thus—

36. "O lord if you are pleased and if I deserve a boon, then I wish to be endowed with all the miraculous missiles from you.

37. Due to your favour, there should not be anyone superior to me in miraculous missiles, weapons and in the sacred scriptures. There should not be anyone in all the worlds to defeat me in battles.

Vasiṣṭha said :

38. After saying "So be it", Śambhu who was delighted gave Rāma missiles and weapons in their entirety in due order along with their Mantras.

39. Śaṅkara who stood in front of him with satisfaction made Rāma take up the four types of miraculous weapons along with the modes of their discharge as well as their withdrawal.

40. Śaṅkara gave Rāma an excellent chariot of unobstructed speed and velocity, with white horses and beautiful banner. He gave him two inexhaustible quivers of arrows.

41. He gave him an unaging (ever-new) unbreakable divine bow (named) Vijaya, with firm bowstring. He gave him a costly wonderful coat of mail that can withstand all types of weapons.

42. O king, he granted him invincibility in battle, heroism without a parallel on the earth and the ability to hold his vital airs as long as he wished.

43. By means of a *Bījamantra* (incantation) in his name, he granted him renown all over the worlds. He granted Bhārgava great potentiality for his austerities.

44-47. He granted Rāma proper and relevant devotion towards himself. Thereafter, the moon-crested lord Śambhu, Hara, soon vanished with the selfsame body accompanied by all the goblins and the Devas. After obtaining everything that he desired, Rāma became satisfied. When Śarva (Śiva) became invisible he spoke to Mahodara :—"O Mahodara, it behoves you to preserve all these things, the chariot, the bow etc. for my sake when I have some task to be performed through these, you will be remembered, by me. On being remembered by me you will send them to me".

Vasiṣṭha said :

48. Saying "So be it", Mahodara departed. The most excellent one among the descendants of Bhṛgu felt satisfied (in having fulfilled his duty) and desired to go to see his elders.

49. As he proceeded ahead, Rāma who was induced by his previous actions controlling his future, entered a cave in the Himalaya mountains in a dense forest.

50. There he saw a boy, the son of a Brāhmaṇa, crying like one who was extremely frightened as he was chased by a tiger. He was (as if) holding his vital airs (with great difficulty).

51. On seeing him, Râma had his heart overwhelmed with sympathy and he became excited due to his eagerness to save him. Saying "Stop, stop" loudly, he pursued that tiger.

52. Chasing him with great speed, the scion of the family of Bhṛgu, caught up the extremely terrible tiger in the forest after a long time.

53. That Brāhmaṇa boy who was pursued by the tiger, fled with great fright for his life. He fell down near a cave in the forest.

54. Rāma had his eyes turned red due to anger. With a desire to redeem the Brāhmaṇa boy he took up a small blade of grass and chanted mantras over it as though it were a missile of Kuśa grass.

55. In the meantime the hyaena (tiger) of great power ran after the Brāhmaṇa boy. On seeing him fallen, he roared loudly making the heaven and earth tremble.

56. With the fire of his missile, he burned the tiger who was striking with the tips of his claws. He thus released the Brāhmaṇa boy who was not at all wounded.

57. That sinful (hyena) whose body had been burned completely due to the Brahminical fire, assumed the body of a Gandharva. Rising on to the sky, he spoke thus to Rāma with great respect.

58. "O sage, formerly, as I had been cursed by a Brāhmaṇa I attained the state of a tiger. Redeemed now from the effects of that curse, I am going to heaven".

59. When he went away hastily after saying thus, Rāma who was wonderstruck sympathetically lifted up the fallen Brāhmaṇa boy.

60. Sitting near the Brāhmaṇa boy he said the following words—"Do not be afraid", O king. Slowly he stroked his limbs, reviving his life (and spirits).

61. Lifted up thus by Rāma, he opened his eyes and looked around. He saw the most excellent one among the members of the family of Bhṛgu in front of him.

62. He became surprised on seeing the tiger reduced to ashes. With his fear dispelled he said thus—"Who are you, please ? How did you come here ?

63. By whom was this tiger reduced to ashes, the hyena of terrifying shape and size, who almost appeared like another god of death and attempted to kill me ?

64. My mind is highly deluded and excited due to fear, O sage of great intellect. Although it has been killed, all the quarters appear to be filled with the tiger even now.

65. I consider you to be everyone—my father, mother, friend and preceptor since you brought me back to life when I had met with the greatest of mishaps.

66. There was a certain excellent sage of great penance called Śānta. I am his son. Desirous of visiting holy centres, I went to the village of Śālagrāma.[1]

67. From there I proceeded to the mountain Gandhamādana, desirous of visiting the holy penance grove of Badarikā resorted to by many groups of sages.

68. Desirous of going further, I lost my way on the Himālaya mountain. Entering a fascinating forest, I got confused while viewing the different regions.

69. I went a distance of a Krośa (three Kms) towards the east. As ill luck would have it, I was afflicted with fear and I had to run.

70. When I had fallen down I have been lifted up now from the ground with great love and mercifulness by you like a son, by his father. Thus my story has been wholly narrated to you".

Vasiṣṭha said :

71. On being asked thus by him, O leading king, Rāma narrated his story entirely to him in due order.

72. Mutually conversing thus they were delighted very much. He did not stay there for a long time thereafter. Then he desired to proceed ahead.

73. Followed by him, Rāma came out of that cave with great joy and started towards the residence of his parents.

1. A place near the source of the Gaṇḍaka where Bharata and sage Pulaha performed penance (De. 174). The place abounds in sacred stones called Śālagrāma.

74-75. Since he was not wounded although he was caused to fall on the ground by the tiger and since he was saved by Rāma who killed the tiger, the name of that Brāhmaṇa boy became well known on the Earth as *Akṛtavraṇa* (not wounded), O leading king.

76. Ever since then, he became a great friend and follower of Rāma in every situation like a shadow on the ground when there is sunlight.

77. Followed by him, O king, Rāma came to the presence of Bhṛgu. He saw Khyāti, approached her and bowed down to her humbly.

78. He was blessed and congratulated by those two delighted persons. In order to please them, he stayed there for a few days.

79-80. After that, with their permission, he went to the hermitage of the great sage Cyavana. The sage Rāma of noble mind saluted sage Cyavana who was surrounded by the groups of his disciples, whose mind was quiescent and who had controlled the internal sense-organs, as well as bowed to Sukanyā, Cyavana's wife.

81. Congratulated by both of them who were delighted he went to the hermitage of Aurva desirous of seeing the sage.

82. The highly intelligent Rāma paid his respects to him and was congratulated and blessed by him, O king. Due to Aurva's affection, he remained there for a few days.

83. After being permitted to go by him very slowly, Bhārgava of great glory, accompanied by Akṛtavraṇa, joyously started towards the abode of Ṛcīka.

84. After bowing down at the feet of the parents of his father, separately he saluted them. They two, O king, blessed him with their good wishes, due to his delight.

85. On being asked by them, O leading king, the liberal-minded sage Rāma narrated his entire story in due order in the manner it had taken place.

86. After staying there for a few days he went to the abode of his parents with their permission. He was delighted extremely.

87. Approaching his parents who were seated within their excellent hermitage, the delighter of the members of the family of Bhṛgu, bowed down duly at their feet.

88. When he bowed down at their feet, they eagerly and respectfully lifted him up, embraced him and sprinkled him with tears from their eyes.

89. They congratulated him with blessings. They kept him on their laps. They looked at his face again and again. Stroking his limbs, they derived great joy.

90. They asked Rāma—"What has been done by you, dear son, so long ? Who is this boy ? Where were you staying ?

91. How did you live with him ? How has he come ? O dear one, let this be completely and truthfully reported to us both by you".

CHAPTER TWENTYSIX

King Kārttavīrya visits the Hermitage of Jamadagni

Vasiṣṭha said :

1. Then, on being asked thus by them both, O king, Rāma, with palms joined in reverence, mentioned to them everything that had been done by himself.

2. He told them in due order how he performed penance on being directed by the oldest living member of his family (viz. Bhṛgu) and how he performed the pilgrimage of holy centres at the behest of Śambhu.

3. He told them about the slaughter of the Daityas on behalf of the Devas and his meeting with Akṛtavraṇa, due to the grace of Hara.

4. All these as well as whatever else has been carried out by himself, Rāma narrated to his parents who felt delighted to hear it.

5. On hearing everything mentioned by him and the details of his activities, both of them were delighted, O king. Both of them attained the acme of happiness.

6. Rendering service thus to his parents, O great king, the leading member of the family of Bhṛgu remained obedient to them as well as to his brothers, without differentiating between them.

7. In the meantime, the lord of Haihaya once desired to go on a hunting expedition accompanied by his army of four constituents (i.e. elephants, chariots, horses and foot-soldiers).

8. The sky was rendered red all round by the rays of the Sun, that deprived the clusters of stars of their brilliance, which had a reddish tinge like that of the Bandhūka flowers.

9. The early morning breeze was blowing gently touching the lily pond and shaking the clusters of Ketakī bushes.

10. The birds taking shelter in their nests on the trees growing on the banks of the Narmadā were chirping, making chaotic notes, pleasing to the ears and the mind.

11. Groups of sages had gone to the holy centres on the banks of the Narmadā and standing in the waters that dispel sins they were chanting hymns eulogising the eternal Brahman.

12. The chiefs of sages habituated to the performance of holy rites, were going back to their hermitages returning from the banks of the river, after duly answering the calls of nature.

13. Every one of the wives of the heroic soldiers (*vīra-patniṣu*, probably *muni-patnīsu* 'wives of sages' (?) eagerly engaged in the domestic duties. The cows were being milked for the purpose of Homa, by the daughters of sages.

14. The sons of sages were taking milk to the proper places. The people were eager to perform *Agnihotra*. The time was pleasant to all living beings.

15. The lotuses were blossoming. The bees were humming sweetly. The birds flew out of their nests and began to chirp all round.

16. Due to the gentle breeze, the time was conducive to the increase of delight in the body of those who were

leisurely moving about on elephants in rut or on horses or in chariots.

17-18. People taking flowers and water near the penance grove were proceeding ahead along with many sages dressed in deerskin garments and experts in their self-study of the Vedas. Mantras of high and low order were being chanted very well. The invocatory *Praiṣā* hymns were being chanted and the sacred fires were being utilized for *Homas*.

19-20. The holy rites duly mentioned in the scriptures regarding Mantras (Holy words) and Tantras (esoteric gestures) were performed everywhere. The sun which appeared like blazing fire was rising up with dazzling splendour. It dispelled darkness. It covered the entire quarters and the earth (with light) and the darkness of the night perished.

21-22. When the stars vanished and the quarters became brightened up, the king, the lord of Haihaya clan, concluded all his morning duties such as answering the calls of nature etc. and started from his city accompanied by the family priest and all the armies including horses, chariots and elephants.

23. The glorious lord was accompanied by his ministers and other kings of the same age as his. He made the surface of the earth cave in due to the great weight of his armies.

24-27a. With the rumbling sound of his chariots, the king made the quarters resound. He went ahead covering the sky with the dust particles of the ground trodden under the feet of the hosts of his armies. The sky appeared to be crowded with hundreds of aerial chariots.

The excellent king entered the terrifying forest of the Vindhya mountains and stirred it up through the hosts of his armies.

Encircling that forest by means of his soldiers, the king killed different kinds of beasts of prey with his sharp arrows.

27b-31a. There fell down some tigers whose bodies were cut, pierced (and wounded) by means of sharp arrows discharged by the warriors who drew the bowstring upto their ears.

Some of the leaders of the boars fell down on the earth drenched with blood, because their bodies had been cut off by the swords of the foot-soldiers of enormous speed.

Herds of deer whose foreheads were pierced through by the javelins hurled by powerful experts in the discharge of javelins, fell down on the ground like mountains.

Lions, bears, the fabulous eight-footed *Śarabhas* etc. all the limbs of whom had been pierced through by shafts lay scattered over the earth wet with blood.

31b-33a. As if it was the end of a Yuga, the forest appeared to be extremely agitated and chaotic as some of the deer fell into the nets, some were about to fall, some were pursued by the hunting dogs, some were fleeing and some were distressed and groaning aloud, because they were frightened and were afraid of danger to their very lives.

33b-37a. With sharp weapons the soldiers killed many animals such as boars, lions, tigers, porcupine, broods of rabbits, *Camari*, deer, *Ruru* deer, foxes, *Gavayas* (a variety of wild oxen), bears, wolves, *Kṛṣṇasāra* deer, leopards, the red rhinoceros, etc. They killed deer (or beasts) having bodies of various colours and other varieties *Nyaṅku* antelopes. Some were young cubs sucked by their mothers. Others were youthful ones. Some were old. They killed couples of animals too. Whatever animals they killed were worthy of being killed with weapons (i.e. their slaughter is not prohibited by scriptures). After killing almost all the terrible beasts of prey, the soldiers of the king became overwhelmed with great fatigue.

37b-40a. When the sun reached the zenith in the sky, the king who was distressed by the heat alongwith his army, felt thirsty and went slowly to the Narmadā.

The king who was afflicted with hunger and thirst entered its splendid waters along with his army and horses.

After taking bath and drinking pleasantly cool water, he munched and crunched the shoots of lotuses white and tasty.

40b-43a. After sporting about in the waters for a long time, the king came out along with his army. He took rest on the banks adorned with groves of trees.

When the sun came down in the firmament, the king accompanied by his army and other followers started from the caverns and forests of the Vindhya mountains in order to return to his capital.

Even while going ahead, he saw the hermitage of the noble-souled sage Jamadagni of meritorious disposition and conduct. It was situated on the banks of the river Narmadā.

43b-44a. Thereupon, the king sent back the army and made them camp a little away from the place.

Accompanied by a few of his attendants he went to the hermitage.

44b-46a. After going to the charming hermitage accompanied by his priest, the king approached the noble sage and bowed down to him.

After congratulating him with blessings, Jamadagni duly honoured the excellent king by means of *Arghyas* (materials of worship), *Pādya* (water to wash the feet), *Āsana* (seat) and other things.

46b-49. After welcoming that honour accorded then by the sage, the king sat on a white splendid seat in front of that great sage.

The sage, seated on a seat of Kuśa grass asked the excellent king who also had occupied his seat, about the health and happiness of his sons, friends, relatives and others. The excellent sage conversed with the king for a short while and then invited him to be his guest. Thereupon, the king who was extremely pleased with him addressed to Jamadagni.

50-53a. "O great sage, grant me permission. I shall go to my city. Since I am having the full complement of my vehicles and armies, O great sage, it is impossible for you to extend hospitality, because you sustain yourself in the forest only with the products of the forest.

Or, even if you can extend hospitality by means of the power of your penance now, it behoves you to permit me to go to the city.

Otherwise, O excellent sage, there may be great trouble to the ascetics bringing about disturbance to their religious observances on account of the indisciplined behaviour of my soldiers."

Vasiṣṭha said :

53b-55. On being told thus, the sage said to him—"Be pleased to stay a while. I shall provide for the hospitality to

you along with your followers". After saying this he called his holy cow and said :

"This is my guest. He has come to me. So, let the due reception be carried out by you." On being told thus by the sage, the holy cow yielded everything necessary to extend hospitality to the king (and what was befitting the sage), due to the greatness of the sage.

56. Thereupon, the hermitage of the leading member of the family of Bhṛgu, became resplendent like the abode of the king of the Devas.[1] Due to the power of the holy cow, it assumed a form that could not be imagined. On account of the different articles of richness it was something that could not have been achieved by anyone else.

57. Far above, it was surrounded by haloes of light arising from various wonderful plates of gold illuminated by many jewels. Within, it was entirely filled with groups of palaces and mansions whose tops were touching the full moon and white clouds.

58. It shone with various abodes made of the following things severally or by amalgamating two or more of these viz. bellmetal, brass, brass with copper, gold, silver, plaster and mortar, bricks, wood and mud. They were pleasing to the mind and the eyes.

59. There were golden daises and platforms shining brilliantly on account of extremely valuable gems and jewels. There were pleasure groves. There were steps leading to pinnacles with rest-houses in the middle. They shone with sloping beams, rafts, doorways, bolts, walls, thresholds, terrace halls and courtyards.

60-62. His hermitage shone resembling a huge city on account of *Valabhīs* (the upper parts of buildings), *Alindas* (the yard in front of doorways), quadrangles, beautiful archways and portals and courtyards with ample expanse. On pillars and walls there were wonderful pictures and paintings of

1. VV.56-62 and VV. 1-19 of the next chapter form one piece. They contain description of the city created by Jamadagni's holy cow. The whole chapter is so beautiful that it can pass as a part of classical Sanskrit epics of the Gupta era.

various colours. They were studded with gems. They shone with golden thrones, stools etc. of different heights, high and low, and having excellent gems. There were various kinds of foodstuffs and beverages in various vessels in different places. The houses were richly equipped with all luxuries befitting the Devas. They were pleasing to the eyes and mind with lasses of fascinating beauty and charm.

CHAPTER TWENTYSEVEN

Haihaya Arjuna's Reception and Halt at Night

Vasiṣṭha said :

1. In that city the grandeur of which was comparable to that of the city of the lord of the Devas, the holy cow of that excellent sage created afterwards groups of men and women in those houses befitting them.

2. The women had bedecked their bodies with different kinds of dresses, ornaments, flowers, fragrant scents and silk garments. They were endowed with *Hāvas* (coquettish gestures etc. to excite amorous behaviour), *Bhāvas* (feelings of love), magnanimous behaviour and conduct, splendour, brilliance, beauty and good qualities.

3. They had surpassed the lustre of the moon by means of their lotus-like faces illuminated by the clusters of rays of their teeth, throbbing gently. Their words in sweet voice were (as if) filled with inebriating liquor of fresh youth. They had the sweet way of ogling with side glances lingering with love and affability.

4. Their hearts were delighted with pleasure. They looked extremely brilliant. They were adorned with the flowers of the divine wish-yielding tree (in the form) of the sentiment of love. They were richly endowed with and delighted by good fortune, youthful beauty, graceful charms, beauty and sweet-

ness of comely shape comparable to those of the heavenly ladies.

5. Their waists bent and stooped slightly due to the weight of the pairs of plump breasts comparable to the pots of heated gold. The nails of their toes were rendered red by means of the red juice of lac resembling blood and therefore, they appeared to be filled with exhaustion due to the heavy burden of their buttocks.

6. They were bedecked in armlets, necklaces, jewels, bangles, golden necklaces, and blemishless (sparkling) ear ornaments. Garlands kissed their tresses and locks of hair. They had girdles and anklets with tinkling bells.

7. They had ample experience and opportunities of training themselves in such gestures and behaviour as pretended anger, consoling, jocular and witty giggling, playful teasings, sweet speech, reviling and provocation of anger. They were clever in totally dissembling the limits of composure and gravity of persons near and dear to the king himself.

8. Their voice was gentle and fascinating. It was comparable to the note from the strings of a lute of a Gandharva. When they spoke their voice was distinct but sweet. The fingers and their palms were extremely proficient in playing on the *Viṇā*. They were anxiously eager in indulging in speech both serious as well as kind and flattering.

9. The ladies were languid on account of inebriation. They were excessively efficient in exhibiting coquettish gestures. They were capable of making the minds of their lovers get confused. They were proficient in the practical demonstration of amorous dalliance. They were never wanting in riches and they were endowed with liberal-mindedness, beauty, good qualities and nice behaviour.

10. They were innumerable. Although their minds were eagerly engaged constantly in the various duties and activities of the household, they continued to serve them (the followers of the king). The houses were filled with men too who had such beauty and splendour as befitted their good qualities. They were brilliant. They moved about in the houses here and there.

11. Citizens having every kind of luxurious assets and good qualities, with their desires wholly fulfilled, occupied the Royal Highways, the bazaars, the palaces, mansions, flights of stairs, temples, and quadrangles all round:

12. There were innumerable groups of palatial buildings having nothing comparable to them. They were of various colours, dimensions and features. There were many sheds and abodes suitable for garrages, chariots, horses, elephants, mules, camels, bullocks, cows and goats.

13. There were separate houses allotted to the king, his generals, elephant-drivers, horsemen, foot-soldiers, lieutenants and chiefs of armies, the Brāhmaṇas and others, the charioteers and chariot-attendants as well as the bards and poets, heralds and panegyrists.

14. There were many big streets, market places and quadrangles of wonderfully distinguished features. Many articles were bought and sold there. There were the splendid houses of courtezans, which were well built and equipped with great wealth, furniture and other appurtenance of daily household needs.

15. There were high templegates, minarets and towers brilliant with gems of great value. There were also kennels for dogs, cages for falcons and vultures as well as halls for dancing entertainments. There were flags, banners and emblems of various colours. There were canopies of white cloth spread very far above the ground as well as pavilions.

16. There were many beautiful lakes, tanks and vast excellent expanses of waters rendered fragrant by means of the pollen powder of *Kalhāra* (a variety of white lotus) and other lotuses, lilies white and red and lilies that bloom by night. They were resonant with the various cackling, crowing and chirping sounds of the ruddy geese, swans, ospreys, cranes, storks and water ducks.

17. There were many trees with water basins made at their feet such as the mango, the Priyāla (the tree *Buchanania latifolia*), the jack tree, the Madhūka (*Bassia latifolia*), the Jambū (rose apple), and Plakṣa (*ficus religiosa*). Along the banks of the lakes beautiful trees were grown such as Nāga (the *mesua*

Roxburghi), the Ketakī (*Pandanus odoratissimus*), the Punnāga (nutmeg) and Campaka (*Michellia champacca*). These trees were frequently resorted to by birds.

18. There were many trees bearing fruits and flowers such as Mandāra (the coral trees ?), Kunda (jasmine), Karavīra (the Oleander), the fascinating Yūthikā (a variety of jasmine) and Jāti (another variety of jasmine) etc. The place was rendered splendid by means of groups of pleasure gardens visible all round. They had a wonderful charm and beauty.

19. The gardens had the fragrance experienced in the different seasons (all together simultaneously). The gently blowing breeze (appeared to) threaten the summer season. Thus, O leading king, the city had clearly a rich complement of the luxurious pleasure and means of enjoyment fascinating unto the Suras as well as Asuras.

20-21. After creating such vast means of enjoyment and good fortune instantly, the sacred cow of the sage informed him about it. On coming to know that everything necessary for the warm reception of the king had been procured together by the sacred cow of the Brāhmaṇa the excellent sage immediately called one of his disciples who had all good qualities, O king, and despatched him towards the Haihaya king Arjuna.

After approaching the king promptly, the son of the sage spoke to him with great humility :—

22. "This is the request of our family head that the materials of hospitality which have been provided by us may please be immediately honoured and accepted by the king."

Thereupon, after being permitted by the excellent sage, the king entered that excellent city created for his sake.

23-24a. Accompanied by his entire army, the excellent king entered the city which was the abode of all enjoyable pleasures and which indicated the capability of the sacred cow of the sage. He surveyed the luxurious prosperity of the city that fascinated the entire world. His face was extremely delighted out of pleasure. Though the king himself was a liberal donor and was excessively self-possessed, he was then struck with great wonder along with his army.

24b-26a. The handsome form of the king was so striking that even the celestial women never ceased to look at him with

admiration. Their eyes were drinking in the comely, features of the king even as the bees were drinking in the nectar (within flowers). While proceeding ahead along the Royal high-road of the city, the lord of the Haihayas rejoiced much like Indra at the abode of Kubera along with all the Devas.

As he proceeded ahead along the Royal high road, the ladies of the city who were on the mensions all round showered him incessantly with bunches of flowers and handful of fried grains drenched with sandal-perfumed water expressive of hearty reception.

26b-28a. The king was showered with handfuls of white fried grains that dropped down from the lotus-like hands of the ladies of the city, eager to welcome and honour the guests. Bunches of white flowers reverberating with the humming sounds of the bees were showered on the king at every step. These flowers had been plucked from pleasure gardens rendered (still more) fragrant by means of sandal pastes and safforn. He was showered at every step also with genuine gems and jewels and pearls belonging to the womenfolk staying in that city.

On being showered thus the king shone like the Mandara mountain showered with the bright rays of the moon allround.

28b-31a. On seeing that luxurious glory of the city, which was really the potential glory of Brahminical penance of excellent good qualities and which was beyond the comprehension of ordinary people—Glory that was extremely unattainable in all the worlds and the splendour of which was covetable—the lord of the subjects praised it mentally as well as verbally, O king.

The king of Haihayas thought thus—"This is really very rare on this earth. All the fascinating luxury and richness of the Kṣatriyas together is not powerful enough to be capable of being compared even to a hundredth part of the Brahminical glory that is honoured even by gods in heaven. He carefully observed in the heart of the city the prosperity and affluence attained by the people of the city. He proceeded ahead along with the priest, minister and other followers. As he was being honoured by the people of the city, he was rejoiced when

a mansion of bright colours was pointed out to him by one of his aides.

31b-32a. (Defective text) On being told—"O king, be pleased to accept the honourable reception that is extended by the excellent sage and that is appropriate to or becoming to your dignity. Be pleased to accept the same along with your followers"—On being requested thus, the king turned back with ease and proceeded towards the residence specially built for his sake.

32b-33a. The citizens gathered together with various articles in their hands to indicate their adoration of the King. All round along the path, they paid respects to him with great joy by means of their palms folded in reverence. At every step he was honoured with loud shouts of victory and loud notes of various kinds of musical iustruments that deafened the various quarters.

33b-34a. The king slowly passed beyond three inner apartments in succession even as the chamberlains therein exhibited their agitation and the crowds of common people who had thronged there had been kept back. Finally, supported respectfully with his hands by the minister, he entered (his main) apartment.

34b-36a. (Some) lovely women of the city gracefully came out of the inner apartment of the king with (the following auspicious articles) viz. lighted lamp, (a vessel of) curds, mirror, sweet scents, fragrant flowers, Dūrvā grass *Akṣata* (raw unbroken Rice grains) and other things and delighted the king with (the demonstration of their) reverence. A seat covered with exquisite gold was immediately made ready by them. It shone with many brilliant rays of excellent genuine gems and jewels. A thin (cloth) of fine texture covered it. The king of splendid renown occupied that charming golden seat.

36b-37a. O king, when that king was comfortably seated in that inner apartment, the elderly respectable matrons of that household enhanced the exquisite pleasure (of the king) by means of musical instruments etc. and different kinds of articles of adoration such as ornaments, sweet scents, fragrant flowers, means of embellishment, garments and other things.

37b-40a. The lord of Haihayas performed all the holy rites in accordance with his own religious beliefs, the holy rites prescribed for the day and time, in that apartment itself. Thereafter, he spent the whole of the remaining part of the day by means of different kinds of talks, witty remarks, sports and pastime of diverse kinds and survey (directed all round). Then the king performed all those rites befitting the close of the day. Followed by his chief minister and other ministers, the king immediately hastened to his assembly where the darkness had been completely dispelled by the numerous lamps held in their hands by the servants standing near him all round.

Being attended upon by his priests, ministers, vassal kings and hundreds of generals, the king occupied a seat in the assembly of the (vassal) kings like Indra accompanied by the groups of the Devas. He was delighted with different kinds of pastimes.

40b-42a. Afterwards he sat there for a long time listening to different kinds of musical instruments, indulging in different kinds of pastimes, seeing different kinds of dances, cracking several jokes and narrating many stories. The witty remarks, smiles, graceful dalliance etc. of the courtesans delighted his mind.

Thus, till midnight, the overlord of the subjects stayed experiencing the luxurious pleasure of different kinds of sports and amusements. He then made his vassal kings and followers go back to their residences. Then he himself went to his apartment.

42b-44a. The entire army of the king rejoiced sufficiently well in their abodes wherein every article of luxury and necessity had been provided befitting their own status, their heroism, their vigour, their wealth, potentiality and greatness. They had valuable garments, garlands, ornaments and other things in plenty.

All the soldiers of the king stayed in that city of the king fully satisfied like groups of the Devas in the heaven. They had plenty of foodstuffs and edibles, beverages and liquors of various kinds. They had meat, curds, milk etc. They had everything necessary for their pleasure and enjoyment.

44b-45. The followers of the king who were thus delighted by their experience of different kinds of essential pleasures spoke to one another thus—"Of what avail are our own houses and property and the like ? Let us all stay here itself".

The king performed every rite prescribed for the night, returned to his excellent bed in his apartment and lay on it, which was highly resplendent, due to many a gem and jewel, O king. Delighted in his heart he had a long dreamless sound sleep.

CHAPTER TWENTYEIGHT

Haihaya Ill-advised to Confiscate Jamadagni's Kāmadhenu

Vasiṣṭha said :

1. At the close of the night, the heralds, bards and panegyrists approached the sleeping king undistracted and sang aloud in order to awaken the king.

2. Their voice was sweet, praiseworthy and pleasing to the ears of everyone. It mixed harmoniously with the sound of stringed musical instruments and clapping of hands along with the sweet notes of Vīṇā (The Indian Lute) and *Veṇu* (flute).

3. They were sweet-throated (in voice) and they sang a very fascinating song as indicated by the clear *Mūrcchanās* (the harmonious rise and fall of sounds) in the gamut. The song had cadence and melody along with the *Tāra* (high pitch) and *Mandra* (low sound) (as required by the occasion).

4. Desirous of awakening him slowly from his sleep, the heralds and the bards addressed the noble-souled king these words of diverse kinds.

5. "See, O leader of kings, this moon is setting now. Indeed it is because he (the moon) has been defeated by the splendour of your lotus-like face that continues to increase.

6. As if being desirous of viewing your lotus-like face, O lord, the sun has come to the *Udaya* mountain (in the East) dispelling the darkness now.

7. O king, the crest-jewel of all the members of the Lunar race, please abstain from further sleep. Be pleased to wake up now.

8. Hearing these words of those bards, the lord of the earth woke up in the same manner as the lotus-eyed lord (Viṣṇu) did from his serpent-couch (Śeṣa) in the milky ocean.

9. When his eyes got rid of their sleep, he got up and performed duly and respectfully the daily rites of *Japa* (Repetition of holy names) etc. with great concentration and care and omitted nothing.

10-11. Decorating himself with divine garlands, scents and ornaments, he worshipped the deity of his choice. He observed the customary rite of touching such auspicious things as the Dūrvā grass, collyrium and mirror. He distributed charitable gifts among the suppliants. He bowed down to the cows and Brāhmaṇas. Coming out of that city, he performed the worship of the sun.

12. By that time, all the ministers, vassal kings and generals approached him. With palms joined in reverence, O king, they bowed down to the excellent king.

13. Thereafter, surrounded by them the king bowed down at the feet of the sage with his crown having the brilliance of the sun.

14. The leading sage congratulated and blessed the king. As he bowed down with humility he gently told him—"Be pleased to sit".

15. When the king occupied his seat, the great sage who was delighted in his mind said—"I hope, O king, that the night has dawned unto you with pleasure. (You had happy sleep all the night).

16. It is possible to put up with anything and everything only by us, O leading king, because we live in the forest maintaining ourselves with the things found in the forest and (in a way) we are on a par with the deer (or animals in the forest).

17. The stay of the citizens in the forest is very unbearable. Indeed, O leading king, everything that one is not accustomed to, is very difficult to do.

18. The fact that your majesty had to undergo the sufferings of a residence in the forest along with your followers, several times, certainly enhances your dignity".

19. On being addressed thus with great pleasure by that sage, the king replied once again to him smilingly.

20. "O, what avail are these words, O holy Brāhmaṇa? Your real greatness has been seen by us. The entire world is surprised at this.

21. My soldiers who have been overwhelmed by the luxurious provisions procured by your miraculous power, O great sage, do not wish to go away from this place.

22. It is due to the potentiality of the austerities of people like you, O holy lord, that all the worlds are supported. Indeed the Brahmanical splendour is incomprehensible.

23. There is no wonder in this, O holy lord, that your holiness is capable of bringing about by your penance, the three states in succession (i.e. creation sustenance and annihilation) unto all the worlds.

24. The great achievement of your penance has been observed by us quite well and it is adored by the world. O Brāhmaṇa, I shall now go back to my capital. May your honour be pleased to permit me."

Vasiṣṭha said :

25. On being respectfully told thus by that king Kārttavīrya, the sage honoured him perfectly well and (he permitted him) saying 'yes'—so be it.

26. On being permitted by the sage, the king set off from that hermitage surrounded by his soldiers and proceeded towards his city.

27. While going on his way, the king thought in his mind thus—"Wonderful is the achievement of this sage by means of penance. It makes the entire world wonder-struck.

28-30. "It is due to the power of penance, that such a cow as this, the most excellent one among all divine cows

from which whatever one desired could be milked, has been acquired by the sage.

"Of what avail is my entire kingdom as well as the yogic power which is by itself not very insignificant? Of what avail is it if this jewel of a cow continues to be in the possession of that excellent sage? Certainly the wealth and luxury of even the heaven-dwellers has been created by this cow. I think that even the office of Indra which is manifestly prosperous and honoured by the three worlds, does not deserve even a sixteenth part of the potencies of this cow."

31. Even as the king was thinking thus, his minister, Candragupta approached him from behind and said with palms joined in reverence.

32. "O mighty king, why are you returning to the city? Of what avail to you is your kingdom or the capital city, though it be well protected?

33. As long as the jewel of a cow does not find a place in your abode O lord, your kingdom cannot be considered prosperous. It is a void.

34-35. Another miracle was seen by me, O king. Listen to it. The charming abodes and mansions, the fascinating ladies, the palaces of different shapes and sizes and the wealth the destruction of which could never have been foreseen—all these merged in a trice within that cow even as I was watching.

36. Those things, O excellent king, have now got transformed into the selfsame Penance grove. What can be difficult to achieve for a person who possesses that cow which has such miraculous powers?

37. Hence that cow should be accepted by you, since you have that good capacity of deserving to possess a jewel: If this is considered permissible by you, what should be done by those who depend on you for their sustenance, may kindly be commanded".

The king replied :

38. "I do not consider this matter in this manner, because it is improper. The property of a Brāhmaṇa should not be taken away. Hence, my mind is afraid."

39. To the king who spoke thus, his preceptor Garga, the most excellent one among intelligent persons, spoke. He appeared to be censuring (those who advocated removal of the cow per force). (He said :) "O king !"

40. "The property of a Brāhmaṇa should by no means be confiscated by force, even in emergency. There is nothing like the property of a Brāhmaṇa, which is difficult to be digested.

41. A poison destroys the person who used it and who has been aimed at as the prospective victim, O king of Haihayas. But the fire from the *Araṇi* wood in the form of property of a Brāhmaṇa burns the entire family along with its roots.

42. The property of a Brāhmaṇa, O king, is a poison with no antidote in this world. It cannot be digested. It yields the fruit of destruction of one's sons and grandsons. Its consequences are bitter.

43. The mind of ill-natured lords is deluded on account of their wealth and affluence. What is it that an evil mind does not do, when tempted and led astray by the eye which is also evil.

44. (Defective Text). Who else other than you is capable of knowing the evil consequences of your misdeeds ? O excellent king, you are thinking about *Ādāna* (taking away) from Brāhmaṇa and not *Dāna* (charitable gifts to them). Who else except you will desire such a thing ?

45. O king of mighty arms, you are a good person like this; please do not commit a sinful act condemned by good people, Indeed, that will lead to the loss of your reputation.

46. You are born of a great family of munificent and generous kings. Do not destroy your reputation now by means of this despicable act.

47. Alas ! There are some dependent servants prone to an evil course of conduct. Being conceited due to the king's gracious favour, they make him sink in the ocean of distress.

48. A king who is being spoilt by his affluence, who becomes insensitive to the matter of duty and thought about

it and whose activity is in accordance with the advice of such a person, falls into distress immediately.

49. Like a boat made of iron, the wicked-minded minister who is not familiar with good policies and courses of conduct will sink into the ocean of evil himself and will make the king too sink in it.

50. Hence, O mighty king, it does not behove you to follow the opinion of this extremely evil-minded minister who is deluded and confused in regard to the path of good and just policies."

51. Even as he was addressing these words conducive to the welfare of his king, the minister insulted the priest and spoke to the king once again.

52. "This Brāhmaṇa looks only to the benefit of the persons of his own caste. Great affairs of the king and the state cannot be comprehended by Brāhmaṇas.

53. The affairs of the state can be understood only by a king by means of his own intelligence. A Brāhmaṇa does not get (into his head) any matter (of importance) except taking food and accepting monetary and charitabte gifts.

54. A Brāhmaṇa should not be insulted. He should always be respected and given monetary and charitable gifts. More than this nothing is accomplished anywhere.

55. Hence, O king, go back to your city only after making that cow your own. If not, abandon your kingdom and go to the forest for the sake of penance.

56. Fobearance (is a quality) of the Brāhmaṇas but power (of chastisement) that of a Kṣatriya, O king. No sin can befall you in taking away anything by force.

57. If you see any defect in forcible confiscation, O king, let the cow of the sage be taken possession of after giving its price (in the form of) other cows, horses etc.

58. Indeed, that cow should be made your own by you, because you are the one that deserve jewels. Wherefore can the ascetics have the desire for collecting jewels ?

59. This ascetic is really weak and calm. He is pleased with you, O king. Hence, on being requested, he will, by all means give you the cow.

60. Or he will exchange that cow after taking in lieu of it (other) cows, gold etc., or a big sum of money of whatever else he desires.

61. A great gem should never be neglected nor treated with indifference by a king who desires prosperity. This is my thinking (advice). What does your Majesty think?"

The King replied :

62. "O my dear Minister, be pleased to go to that Brāhmaṇa, yourself. Propitiate him with special service. Bring that cow after giving him whatever is desired by him.

Vasiṣṭha said :

63. On being told thus by the king, that minister, induced by fate, returned and hastened to the hermitage of Jamadagni.

64. After the king had departed, Rāma too accompanied by Akṛtavraṇa, had started towards the forest for bringing sacrificial twigs.

65. It was after that, that the Minister reached the hermitage of Jamadagni, accompanied by the army. After bowing down to the sage, he spoke these words :

Candragupta said :

66. "O holy Brāhmaṇa, it has been ordered by the king thus :—On this earth the king is the person who has to take charge of gems. That cow of yours is the most excellent one among all cows yielding milk. Hence, it has become a gem.

67. Hence, mention the price of that cow whether it be (ordinary) gems and jewels or gold. It behoves you to give me this jewel of a cow after taking any reasonable price

Jamadagni replied :

68. "This is my sacred cow for the purpose of *Homa*. It

cannot be given away to any one. The king himself is a munificent donor. How does he covet the property of a Brāhmaṇa?"

The minister said :

69. "In virtue of his being the legitimate possessor of a gem (the best in everything), the king desires the Cow, but only in exchange for ten thousand ordinary cows. Hence it behoves you to give it to him."

Jamadagni answered :

70. "By no means have I ever been a seller or a purchaser. Hence, I am not inclined to dispose of this cow that provides me with requisites of holy offerings."

The minister said :

71. "O holy Brāhmaṇa, give away this single cow in exchange for half of the kingdom or for the entire possession of the kingdom. That will be conducive to your welfare."

Jamadagni replied :

72. "As long as I am alive, O evil-minded one, I will never part with this cow even to Indra even if I am to be requested by his preceptor Bṛhaspati. How then can I give this to your king at your instance?"

The Minister advised :

73. "It is better that you, in a friendly manner volunteer to give the cow to the king. If it were to be taken away by force, what will you do ?"

Jamadagni said :

74. "It is the king who gives gifts to the Brāhmaṇas. If he himself were to take away what can I, a mere Brāhmaṇa, do, except giving it up (as if) willingly."

Vasiṣṭha said :

75. On being told thus, that infuriated minister of sinful nature began to remove the sage's cow by force.

CHAPTER TWENTYNINE

A Quarrel over the Cow : Jamadagni Murdered : The Cow disappears

Vasiṣṭha said :

1. With great anger Jamadagni spoke to him once again—"The property of a Brāhmaṇa should not be taken away by a sensible person.

2. Taking away the cow from me by force, O evil-minded one, you will incur sin. I think your life has come to an end. Otherwise you would not have done this.

3. What you wish to take away by force is impossible anyway. If the cow itself were to join the fray the king will be ruined.

4. Instead of making gifts, the forcible removal (of the property) of Brāhmaṇa ascetics is being pursued. What person desirous of continuing to be alive will desire this, except Arjuna who professes to live for a hundred years ?"

5. On being told this by him, that infuriated powerful minister, urged by god of Death, bound the cow firmly with ropes and dragged.

6. Urged by his previous actions with their inevitable future results, Jamadagni furiously resisted him with all his might, while he was dragging the cow.

7. "As long as I am alive, I will not leave this cow". Thinking thus the great sage whose anger was aroused held on to the neck of the cow steadfastly with his hands.

8. Then Candragupta who was extremely ruthless and who was overwhelmed with anger, commanded his soldiers thus:—"Take him away".

9. At the behest of their lord, the servants of the king surrounded the sage and seized him with force, though he was unassailable in the world.

10. They hit him with sticks, whips, long poles and their own fists and removed him very far away from the presence of the cow.

11. Though he was being struck in that manner, though he was pained much, yet he did not become infuriated. He

continued to retain his forbearance. Indeed, not to give vent to anger is the greatest asset of good men.

12. He was capable of annihilating or defending the entire universe by the power of his penance. Thinking that there would be the loss of power of penance, he did not give vent to his anger.

13. Formerly, Jamadagni used to get extremely overwhelmed with anger. But he had been consoled by Rāma on behalf of his mother. Thereafter the sage of great penance had been always calm and quiet.

14. When that sage of great splendour was hit and hurt very much, his limbs, bones and joints were shattered. He fell on to the ground and lost consciousness.

15. When the sage fell senseless the evil-minded minister was beset with fear. He ordered his servants to bring the cow quickly with force.

16. Then they bound the cow along with its calf by means of ropes, O king. They hit it with whips and desirous of taking it away dragged it.

17. On being dragged by many of them and on being hit and hurt with whips and poles by them, the cow gave vent to its anger.

18. Pained by too much wippings, it became extremely furious. It tugged at the tight ropes and cut them. Thus it released itself.

19. It got itself released from the binding ropes but it was surrounded everywhere by the soldiers. Making the sound of *Humhā* (i.e. bellowing sound), it rushed at everyone angrily.

20. Hitting and lashing at everyone all round by means of its horns, hoofs and tip of the tail, the infuriated cow routed the entire army of the king and his minister.

21. After routing all the servants quickly, the sacred cow went up to the sky, even as all living beings remained looking on.

22. Thereafter, those ruthless soldiers who had been foiled in their attempts (to remove the cow), whose limbs were broken and bodies wounded, bound its calf by force and went away with it.

23. Taking the calf alone without the cow, that sinner (minister) came to the presence of the king along with the servants.

24. After approaching the king and bowing down to him the sycophant minister narrated everything to him feeling greatly agitated and afraid.

CHAPTER THIRTY

Lamentation of Reṇukā : Paraśurāma's Vow to Slay all Kṣattriyas, Jamadagni Resuscitated

Vasiṣṭha continued :

1. On hearing the report of the murder of Jamadagni and similar events, the king became very much distressed in his mind. He thought about the various matters concerned.

2. "Alas I have been very wicked in the events concerning both the worlds. Firstly my desire to take away the property of a Brāhmaṇa and secondly his (Jamadagni's) extremely censurable murder.

3. Deluded in my mind and devoid of shame, I did not pay heed to the words of this sensible Brāhmaṇa, my family priest. In that case I should have avoided such a difficult situation."

4. Thinking thus with a grief-stricken heart, he returned to his city along with his army and followers.

5. When the king went back towards his city along with his attendants, O king, Reṇukā suddenly rushed out of hermitage.

6. Thereupon, she saw her husband who was lying in a pool of blood, with all his limbs wounded and who had fallen motionless on the ground.

7. As her husband lay senseless, she thought that he had been killed. Thereupon, she fell down on the ground and fainted as though struck by a thunderbolt.

8. After a long time, she got up from the ground. She became more distressed and miserable. Falling down and getting up again and again, she wept loudly.

9. With her body becoming dusky-white coloured on account of the dust from the ground, with her face covered with flowing tears, she lamented much. Fallen into the sea of sorrow, she became all the more pitiable.

10. "Alas dear lord, fully familiar with all religious rites, ocean of the nectar of civility and courtesy, Fie upon over-quiescence. No one shall desire such a quietude as this.

11. O bestower of honour, where have you gone ? Coming out of the hermitage, you have cast me suddenly into the deep ocean of distress, and rendered me lordless and forlorn.

12. Friendship and intimacy of good people is said to be *Sāptapada* (produced when one accompanies another taking seven steps together or when one talks seven words with another). In regard to this, I have been cheated along with you. It behoves you to take me too to the place where you are going alone now.

13. O highly fortunate Lord ! My heart is not torn asunder immediately after seeing you in such a plight as this. Indeed, women are hard-hearted".

14. She lamented thus. She wept again and again. Overwhelmed with ocean of excessive misery, she cried out "O Rāma, O Rāma."

15. In the meantime, Rāma too returned to the hermitage, from the forest, accompanied by Akṛtavraṇa and bearing the burden of the sacrificial twigs.

16. On the way he had seen many ill omens indicating fear from danger. On seeing them, he had become distressed in his heart. The holy lord then came to the hermitage immediately.

17. On seeing him coming, the weeping lady became more distressed. With her sorrow renewed, Reṇukā lamented again.

18. Extremely afflicted on account of her separation from her husband, she beat her belly (?) with both of her hands, in front of Rāma, O king.

19. Rāma had already come to know the report in full on the way itself. Seeing his mother dejected on account of sorrow like a female osprey, he too became miserable.

20. Though overwhelmed by misery and sorrow, the intelligent sage (i.e. Rāma) regained his courage. With both the eyes filled with tears, he stood on the ground with his face directed downwards.

21. On seeing Rāma in such a plight, Akṛtavraṇa said thus :—"What is this, O you the noblest among the descendants of Bhṛgu ? This is not proper and suitable for you.

22. Nowhere do people like you, O highly fortunate one, bewail too much. Great men with fortitude are never miserable over a loss.

23. It is sorrow that brings about emaciation and withering up of all sense-organs. O sage of long powerful arms, get rid of this sorrow. People like you do not deserve to be subjected to it.

24. Certainly, it is sorrow alone that prevents all affairs of consequence both in this world and in the next. How is it that you give room to it in your heart ?

25. Hence, be pleased to regain your wealth of courage and console your mother who is weeping profusely, because her mind is upset by the suspicion of immediate widowhood.

26. An object that has passed off never returns. Hence, forget everything that has taken place and think about your duty."

27. On being appeased by him thus, Rāma steadied his soul by his own efforts, slowly.

28. Overwhelmed by sorrow and misery, Reṇukā wept again and again. She beat her belly (?) twentyone times with the pair of her hands.

29. Meanwhile with tears welling up in his eyes, Rāma came near her and consoled his weeping mother, saying—"Enough, mother".

30-32. Relieving from her misery his mother who was overwhelmed with her sorrow for her dead husband, Rāma

said thus:—"Since you beat your chest twentyone times, I shall exterminate the entire Kṣatriya caste as many times, wherever they may be on this earth. I am speaking the truth unto you. Hence, get rid of your sorrow and assume courage now. Certainly what has gone is gone for ever, never to return".

33. On being consoled thus by him, Reṇukā regained her courage with great difficulty despite her inordinate misery, and said "So be it" in reply.

34. Then, along with his brothers, Rāma of long powerful arms, made preparations for the cremation of his father's body by means of fire, in accordance with the injunctions, O king.

35. Reṇukā of steadfast holy rites, whose body was overwhelmed with sorrow for her husband, called all her sons together and spoke these words :

Reṇukā said :

36. O my sons, I wish to follow your father who has gone to Heaven and who was by nature meritorious. It behoves you all to allow me to do so.

37. The misery of widowhood is unbearable. How can I endure it ? I will be hated as I am bereft of my husband. How can I carry on my activities, thus ?

38. Hence, I shall follow my beloved husband so that I shall proceed along with him without interruption for ever in the other world.

39. By entering this burning pyre, I will be slightly after a long time, the dear guest of my husband in the world of the Pitṛs (Manes).

40. If you wish to do what is pleasing to me, dear sons, nothing else should be expressed by you by taking a united stand against me, except your concurrence and support in this act of my self-immolation to fire.

41. After saying these words with firm decision, Reṇukā decided to follow her husband by entering the fire.

42. At that very juncture an incorporeal speech uttered thus, addressing Reṇukā along with her sons.

43. "O Reṇukā, listen attentively to my words, along

with your sons. Do not do anything rash and reckless, O gentle lady, I shall tell you something pleasing to you.

44. No rash and reckless act should be committed by anyone who desires his own welfare. You must not die. If one continues to live, one is sure to see happiness.

45. Hence, O lady of bright smiles, sustain your asset of fortitude. Bide your time screening yourself behind an inevitable cause.

46. Ere long your husband will regain consciousness. O splendid lady, when he is resuscitated you will realize your desires. You will be the recipient of much weal lasting for a long time."

Vasiṣṭha said :

47. Having heard those words (of the incorporeal speech) Reṇukā regained fortitude. Out of respect and high value of that (Divine speech), the sons became delighted.

48. Thereafter, they took the body of the sage, their father, to the inner apartments of the hermitage. Laying it in a place sheltered from the wind, they sat all around it.

49-50. As they sat there with their soul and the mind submerged in gloom (lit. not much delighted), they saw many important and splendid omens whereby they were consoled a little, in their minds. The leading sages sat there along with their mother, eagerly expecting the revival of their father back to life.

51. Meanwhile, due to the power of destiny, O king, sage (Bhṛgu), the intelligent progenitor and sustainer of the line of Bhṛgus, came there by chance.

52. He was the creator (i.e. composer) of the *Atharvan mantras*. He was thoroughly conversant with the Vedas and the *Vedāṅgas* (ancillaries to the Vedas). He knew the meanings of all scriptures. He was highly intelligent and respected by the Asuras.

53. He knew the mystic lore of *Mṛtasañjīvinī*[1] whereby

1. Generally it is Śukra, Uśanā Kavi, who is credited to have the sole mastery of Sañjīvanī Vidyā and the treatise on politics *Sukra-nīti-sāra* is also ascribed to Śukra. Here Śukra's father Bhṛgu is credited with the knowledge of both of these.

he could resuscitate the Dānavas who died on being struck by the Devas. This secret lore was inaccessible to other sages.

54. It was he who composed the treatise on politics called after him *Auśanasa* or *Śukra-nīti-sāra* which enabled kings to regain their lost kingdom. Even today all the kings follow it and rely on it.

55. That great sage arrived at the hermitage. On entering it he saw them all in the same miserable plight overwhelmed with sorrow.

56. On seeing Bhṛgu, the original sire of their family, they joyously stood up, honoured him and offered him the most excellent seat:

57. The great sage congratulated and blessed them all. He asked them—"What has happened here ?" They narrated everything to him.

58. On hearing it, Bhṛgu who was conversant with Mantras, immediately took some water. Repeating the mantra of *Sañjīvinī Vidyā* he sprinkled (Jamadagni's) body and chanted this.

59. "If the prowess of my performance of sacrifice and *Tapas* (penance) is auspicious, let this (sage Jamadagni) come to life thereby. Let him get up like one who had gone to sleep".

60. As soon as this auspicious statement was uttered by Bhṛgu of perfectly righteous activities, the son of Ṛcīka (i.e. Jamadagni) got up like another Bṛhaspati himself.

61. On seeing Bhṛgu, his own respectable grandfather[1] standing there, O king, he bowed down to him devoutly. With palms joined in reverence he said—

Jamadagni said :

62-65. I am blessed. I have realized the fulfilment of my duties. My life is fruitful as I am able to see your feet to which Suras and Asuras offer obeisance O holy lord, bestower of honour. What service shall I render unto you ? O holy lord, be

1. The word *Pitāmaha* 'grandfather' is rather loosely used here, as Bhṛgu is Jamadagni's grandfather's (Aurva's) grandfather. His genealogy in brief, is as follows:

Bhṛgu—Cyavana—Aurva—Ṛcīka—Jamadagni.

pleased to sanctify your own family by means of drops of water from your own feet."

After saying this, he joyously applied the Arghya brought by Rāma immediately to wash his feet. With devotion, the noble-minded Jamadagni bent down his neck and sprinkled that water on his head along with the members of his family.

66-67. After honouring him duly he humbly asked Bhṛgu :—

"O holy lord, why the sin has been committed by that wicked king—that king to whom I extended my hospitality perfectly well in accordance with the injunctions thinking that he was a good man? O highly intelligent one, why did the wicked man did so ?

Vasiṣṭha said :

68. On being asked thus, O king, the intelligent sage Bhṛgu, the omniscient holy lord, meditated and thought for a long time and explained the reason.

Bhṛgu said :

69. Listen, O highly fortunate and dear one, listen to the cause of this act whereby, O sinless one, he committed an evil offence towards you, the omniscient one.

70. He had been cursed formerly by Vasiṣṭha[1] for the sake of his destruction as follows : "O deluded one, your power and vigour will be destroyed on account of your offence against a Brāhmaṇa".

71-73. Therefore, how can the sage's words be otherwise ? This Rāma will attack that leading king of great vigour, forcefully, O sage of long powerful arms. He has already vowed thus—"O mother, since, being overwhelmed with sorrow, your chest has been struck by you twentyone times

1. This is Āpava Vasiṣṭha. He is different from Vasiṣṭha, the narrator of the Paraśurāma Legend in this text. He was an ancient sage. Kārttavīrya helped the fire-god to burn a forest in which the sage Āpava Vasiṣṭha had built his hermitage. When Kārttavīrya and the fire-god burnt his hermitage, he cursed Kārttavīrya as a result of which the event of carrying away Jamadagni's cow took place—*Mbh. Śānti*.49.41-47.

in front of me, I shall make the earth rid of Kṣatriyas twenty-one times".

74. Hence, though he may be warded off continuously by you, his father, O bestower of honour, he will surely carry it out with all his might, due to the force of the inevitable future.

75-76. That king of great fortune had been a devoted servant of old people. He is of great intelligence having acquired his wisdom from Dattātreya, a part of Lord Viṣṇu. The noble-souled king is a direct devotee of Lord Viṣṇu too. There will be sin in killing him.

After saying thus, O great king, Bhṛgu, the son of Brahmā, the great scholar went back the way he had come (awaiting) the revolution of time in the future.

CHAPTER THIRTYONE

Paraśurāma advised by Brahmā to approach Śiva about Haihaya

Sagara enquired :

1. O highly fortunate son of Brahmā, recount unto me the activities of Paraśurāma. What did that highly vigorous sage do, when he got extremely enraged by the act of the king?

Vasiṣṭha said :

2. After that highly fortunate sage Bhṛgu had departed, the infuriated sage Rāma who was devoted to his father, spoke thus, having hevy sighs again and again.

Paraśurāma said :

3. Alas, see the foolishness of king Kārttavīrya who has strayed to the evil path. Deliberately he has committed an attempt to murder a Brāhmaṇa.

4. I believe that the Fate is very powerful, for the embodied beings are deluded by its influence and all of them thereby commit good and evil actions.

5. Let all the sages hear (as witness) the vow that is taken by me. I shall avenge my father by killing Kārttavīrya in the battle.

6. Even if the king were to be defended by Indra and other Devas as well as by Dānavas, I shall certainly kill him. It won't be otherwise."

7. On hearing the words thus spoken by Rāma, the noble-souled sage Jamadagni said to his son who had spoken so boldly and daringly.

Jamadagni advised :

8. Listen Rāma. I shall recount the eternal virtue of good men. On paying heed to this, all men become virtuous.

9. Good persons of exalted fortune who are desirous of ultimate freedom from the worldly existence, do not become excessively furious with anyone, although they are condemned and beaten.

10. Those ascetics of exalted fortune exercise full control over their sense-organs. To such men of perpetual good actions are the worlds of never-ending pleasure.

11. He who is beaten with sticks and other things and who is reproached by words by wicked men does not become agitated, is glorified as a *Sādhu* (i.e. a good and great person).

12. He who retaliates by beating a person who beats him is not a *Sādhu*. He is a sinner. We are *Sādhus* and *Brāhmaṇas* who have attained a venerable status, due to forbearance.

13. A very great sin may result if the king is slain, O dear one : Hence, I restrain you now. Accord forgiveness and perform a penance."

Vasiṣṭha said :

14. After understanding fully what had been commanded thus by his father, O prince, Rāma, the suppressor of enemies, spoke to his father habitually inclined to forget and forgive.

Paraśurāma replied :

15. O dear father of great intellect, listen now to my humble submission. Peace and restraint have been advocated by you for *Sādhus* of noble souls.

16. That procedure of peace and restraint should be directed towards good men, men in pitiable conditions and elderly men by people who consider them as godly. But this restraint cannot be one that yields happiness when directed towards men of evil actions.

17. Hence, Kārttavīrya should be slain by me. O venerable one, permit me. Let me fulfil my enmity (let me take proper revenge)."

Jamadagni replied :

18. "Listen to my words attentively, O Rāma, O highly fortunate one. You shall act in accordance with the inevitable future. It cannot be otherwise at all.

19. Go to god Brahmā from here. Ask him, O dear one, what is conducive to your welfare and what is not. You shall do what that holy lord says. There is no doubt in this."

Vasiṣṭha continued :

20. On being told thus, that highly intelligent sage bowed down to his father and went to the world of Brahmā where ordinary people have no access at all.

21. He saw the world of Brahmā made of gold. It had the ramparts of gold. It was embellished with pillars studded with jewels.

22. There he saw Brahmā of unmeasured prowess, seated on a beautiful throne set with gems and jewels. He was adorned with ornaments set with gems and jewels.

23. He was surrounded by leading Siddhas and sages engaged in meditation. He was gaily and smilingly watching the dance of Vidyādhara damsels.

24. He saw Brahmā, the giver of benefits of penance, the lord and creator of the worlds, meditating on the perfect Brahman, with perfect mental control.

25. He was continuously expounding the secret yogic science to the groups of devotees. On seeing that unchanging lord, the leading member of the family of Bhṛgu devoutly bowed down to him.

26. On seeing Rāma with his head bent down, he congratulated and blessed him and enquired about his happiness—"O dear child, what have you come here for ?"

27. On being asked by the Creator, Rāma recounted everything from the beginning, the interlude of Kārttavīrya and his noble-souled father.

28. On hearing everything, O bestower of honour, Brahmā who had already understood everything, spoke to the highly righteous Rāma something that would ultimately lead to happy consequences.

29. "Difficult to accomplish indeed is the vow that you have taken out of anger. O Brahmacārin, this creation originates, due to the grace of the Lord.

30. It was with very great stress and strain that the Universe was created by me at His behest. The vow that you have taken is destructive of the same.

31. You wish to make the Earth rid of kings twentyone times on account of the fault of a single king, as well as the discomfiture of your father.

32. The eternal creation along with the Brāhmaṇas Kṣatriyas, Vaiśyas and Śūdras has come out of Hari and merged into him again and again.

33-36. Your vow will be non-futile on account of this early law of the Universe* Or if you think that you are to achieve your object with your own endeavour, go to Śiva's world and take the permission of Śiva. On the Earth there are many kings who are the followers of Śaṅkara. Without the permission of the great god who is powerful enough to kill them as they wear the coat of Mail, have *Śaktis* (divine javelins) inaccessible to others. Strive to attain the seed of victory conducive to happiness. If the right means is to be used all endeavours become successful.

*Possibly the idea seems to be this ;—there can be annihilation of all the subjects twentyone times in twentyone Yugas.

37. O dear boy, take from your preceptor Hara, a *Kavoca*[1] (coat of mail) having the Mantra of Śrīkṛṣṇa. The splendour of Viṣṇu is difficult to be transgressed but Śiva's power will conquer it.

38. The *Kavaca* named *Trailokya-Vijaya* (conquest of the three worlds) is extremely miraculous and wonderful. By pleading and entreating to Śaṅkara somehow try to get this (*Kavaca*) which is difficult to be obtained.

39. Delighted by your good qualities, the compassionate lord who endears himself to those who are in a wretched condition, will definitely give even the divine Pāśupata missile without any doubt.

CHAPTER THIRTYTWO

Paraśurāma's Penance : Paraśurāma Receives Missiles from Śiva

Vasiṣṭha said:

1. On hearing the words of Brahmā, Rāma became much delighted in his mind. After bowing down to the preceptor of the Universe, he went to Śiva's region.

2. It was a hundred thousand Yojanas (1 Yojana—12 km) above the world of Brahmā. It was different from it. It was difficult to explain or describe it clearly. It could be approached only by *Yogins* and was greater than the greatest.

3. Vaikuṇṭha was to the right of it and the world of Gaurī was to the left. The world of Dhruva was beneath it. It was higher than all the worlds.

1. *Mantra* though derived from $\sqrt{man}$ by Nirukta. (vii. 12) later on came to be traced in Tantra works to two roots —*man*—'to think' or 'meditate' and —*trai*—'to protect'. Thus *mantra* is that formula of letters which on being meditated upon protects (*Vide Prapañca-sāra* and *Kulārṇava* Tantras (17.54). *Kavaca* is a variety of mantra which was believed to work as a coat of mail to the reciter. Here *infra* II.iii.33.3-4 the *Kṛṣṇa mantra* of 10 syllables, viz.: *Gopī-jana-vallabhāya svāhā* is given. While the *Kavaca* called *Trailokya-vijaya*, also based on Kṛṣṇa is stated in vv. 5-27 there.

4. Rāma who could go there due to the power of his penance, saw the world of Śiva which was unparalleled and which was full of many things generating curiosity and wonder.

5. Leading Yogins, Siddhas, auspicious and holy Pāśupatas (Devotees of Paśupati i.e. Śiva) etc. live there. So also people of quietude, devoid of enmity and having the meritorious benefits of austerities of ten million Kalpas.

6. It was rendered splendid by *pārijāta* and other divine trees as well as wish-yielding cows, the *Kāmadhenus*. It had been created by Śaṅkara, the Yogin, by means of his yogic power, out of his own will.

7-8. It was so wonderful that it had never been seen even in his dream by Viśvakarman, the preceptor of all artisans and craftsmen. It was rendered splendid by hundreds of divine lakes beautified by rubies. It was very beautiful, being equipped with altars studded with gems and surrounded by golden rampart walls.

9. It was very lofty touching even the sky. It was as white and clean as milk. It had four gateways. It was rendered splendid by gem-set altars and daises.

10. It was endowed with gemset * (lit. red) flights of stairs, and gemset pillars and doors having different wonderful paintings. It was beautified by various fascinating articles and fittings.

11. There was a beautiful abode in the middle, rendered splendid by the principal gateway. Rāma of virtuous soul saw it. He appeared to have come across something very wonderful.

12-14. He saw two gatekeepers of terrifying forms there. Their teeth and mouths (or faces) were very frightful. Their eyes were deformed and reddish in colour. They resembled mountains that had been burnt (and hence black). They had great strength and exploit. They had bedecked themselves with holy ashes. Their garments were the hides of tiger. They held *Triśūlas* (tridents) and *Paṭṭiśas* (spears with sharp edges). They

**rakta* is probably a misprint for *ratna*.

were brilliant with Brahminical splendour. On seeing them he felt a bit afraid in his mind. He spoke thus humbly—

15. "I bow down to you two, O Lords. I have come here to see lord Śaṅkara. It behoves you to let me in after obtaining the permission of the Lord."

16. On hearing his words, those two followers of the lord went in and got permission of Śiva. Then they gave him permission to go within.

17-18. On getting their permission, he joyously entered the harem. The Brāhmaṇa saw a beautiful assembly hall filled with groups of Siddhas. On seeing this hall of the lord filled with many fragrant scents, he was surprised and awestruck. There he saw Śiva, the quiescent moon-crested lord with three eyes.

19. His hand appeared rendered splendid by a trident. He had excellent garment of tiger's skin. His limbs were smeared with holy ashes and made beautiful. A serpent served the purpose of sacred thread.

20. He was delighted in His own self. All his desires had been perfectly realized. He had a lustre equivalent to that of ten million suns. He had five heads and ten arms. His person was ever eager to bless the devotees.

21. He was expounding true knowledge and yogic principles to the Siddhas by means of the *Tarka-Mudrā* (i.e. esoteric gesture by means of fingers to indicate arguments). He was joyously being eulogised by leading Yogins and Pramathas.

22. He was encircled by Bhairavas, Yogins as well as Rudras. On seeing Him, Rāma bent down his head (in reverence) with very great joy.

23-24. On seeing Kārttikeya to His left, Gaṇeśvara (i.e. Gaṇapati) to the right, Nandīśvara, Mahākāla and Vīrabhadra in front of him and the hundred-armed Durgā on his lap, he bowed down to her too. Thereafter, the scholarly sage began to eulogise the lord in faltering convulsive speech (overwhelmed with emotions):

25. "I bow down to Lord Śiva, Īśāna, the eternal (imperishable) all-pervasive lord, lord Ugra with serpents for

his ornaments, the lord dazzling with the garland of human skulls.

26. I know you as that lord of all the worlds, who creates, sustains and annihilates the worlds, who assumes the forms of Brahmā and others, who is the eldest of all and who is an ocean of mercy.

27. I bow down to that lord who is beyond the pale of speech and mind; whom even the Vedas are not competent to eulogise; who cannot be realized through knowledge and intellect and who has neither form nor shape.

28. I bow down to that lord who is greater than the greatest and whom Indra and other Devas, the sages, the Manus and the Asuras do not understand in reality.

29. I bow down to that lord who is identical with the Universe, by whose minutest part all the worlds consisting of the mobile and immobile beings are created, and in whom all of them get merged once again.

30. I bow down to Hara that great lord from whose slightest anger bursts forth that fire which burns down everything including the upper worlds as well as the Nether worlds.

31. The following eight Mūrtis[1] (forms of Śiva) are worthy of being worshipped by the entire world viz. the Earth, wind, fire, water, ether, *Yajvan* (sacrificial priest), moon and sun. I bow down to that *Yajña* (the lord identical with Yajña).

32. I seek refuge in that lord who has the form of *Kāla* (Time, god of death), who is the primordial creator of the Universe in the form of *Kāla*; who is the protector (of the Universe) by assuming a separate form and by being identical with the universe, and who in the end annihilates everything by assuming the physical form of Rudra."

1. These eight forms of Śiva are comprised of (1) the elements (bhūtas) constituting physical man, (2) Prāṇa and Apāna symbolized by the sun and the moon. These constitute the vital man, (3) Mind or *manas* called by various names like *Hotṛ*, *Yajvan* (Yajamāna), Dikṣita etc. Kālidāsa in Śākuntalā I.1 pays obeisance to this eight-formed Śiva. These are called eight Vasus in Vedic literature as they make all creatures manifest in concrete form (*Śat. Br.* 11.6.3.6).

33. After saying this, sage Bhārgava joyously and enthusiastically fell down near his (Śiva's) feet. The ocean of mercy (the lord) sportingly lifted him up with his left hand and placed his right hand on his head.

34. He eagerly congratulated and blessed him. He placed him in front of Gaṇeśa. With his eyes wet with compassion, the lord who fulfils the desires of everyone, glanced at his wife Umā and spoke.

Śiva said :

35. "O boy, who are you? In whose family were you born? What is the purpose for which you have come here? Tell us about it. Delighted by your devotional attitude, I shall grant whatever you have in your mind."

36. On being told thus eagerly by the able-souled Hara, the dispeller of the distress of the whole Universe, (the scion of the family of) Bhṛgu, once again bowed down to the lord of the Devas, the preceptor, the ocean of mercy and spoke immediately.

Paraśurāma said :

37. O lord, I am born as the son of Jamadagni in the family of Bhṛgu. My name is Rāma. I seek refuge in you, who are worthy of being honoured by the whole universe.

38. O lord of the Universe, fulfil my cherished desire for the work of which I have come to your presence, O lord.

39. Jamadagni, my father, O lord, accorded hospitable reception to king Kārttavīrya who had been on a hunting expedition.

40. Out of greed that silly and foolish king struck that sage down by using force. On seeing him killed, the cow went away to the world of cows.

41. Without feeling any remorse for the death of my innocent father the king returned to his city. Afterwards, my mother lamented very bitterly.

42. On coming to know of it, our great-grandfather Bhṛgu who is aware of the events of the world, came there, O great lord. Indeed I too came back from the forest.

43. After consoling the extremely distressed brothers of mine along with me and my mother, that sage who is conversant with Mantras resuscitated my father back to life.

44. Before the arrival of Bhṛgu, I had been highly infuriated by the grief of my mother. Consoling my mother, O lord, I had taken a vow.

45. Since her chest had been beaten twentyone times by my mother, I will rid the earth of Kṣatriyas as many times.

46. This is the vow. Lord of the Universe, Mahādeva will fulfil it. Hence, O lord, I have come to your presence.

Vasiṣṭha said :

47. On hearing these words of his and glancing at the face of Durgā, Hara remained absorbed in thought for a moment with his face bent down.

48. In the meantime surprised as she was, Durgā laughed a lot, O great king and said to Bhārgava who was bent on wreaking revenge.

49. "O ascetic, O son of a Brāhmaṇa, out of anger you wish to make this Earth devoid of kings twentyone times. Great indeed is your daring rashness, O boy.

50. Without any weapon you wish to kill Arjuna, the king with a thousand arms, by whom even Rāvaṇa was contemptuously discomfited by a sportive knitting of his eyebrows.

51. To him the coat of mail of Lord Viṣṇu had been given as also the *Śakti* (Divine javelin) of excessive potentiality. How do you aspire to kill him?.

52. Lord Śaṅkara, the ocean of mercy is competent to make it otherwise. None other than Śaṅkara, dear son, can carry out a noble deed."

53. Thereupon, after obtaining the consent of the goddess (by the previous hint) Lord Śambhu, the ocean of mercy addressed these gentle words to the son of Jamadagni.

Śiva said :

54. From today onwards O Brāhmaṇa, you shall be like Skanda to me. O highly intelligent one, I shall give you the divine coat of mail and teach you the *mantra* thereof.

55. Due to its favour, you will sportingly kill Kārttavīrya and make the earth devoid of kings, twentyone times."

56-61. After saying this, Śaṅkara taught him the *Mantra* (esoteric formula) that is extremely difficult to obtain and the following weapons etc. viz.—extremely miraculous coat of mail named *Trailokyavijaya*, the *Nāgapāśa* (Serpentine noose), (missiles like) the Pāśupata, the Brahmāstra which is very much inaccessible, Nārāyaṇāstra, the Āgneya (Arrow with the firegod as deity), the Vāyavya (of the wind god), the Vāruṇa (of Varuṇa the ocean-god), the Gāndharva, the Gāruḍa, the extremely wonderful weapon Jṛmbhaṇāstra, the mace, the *Śakti*, the *Paraśu* (Axe) the trident and the excellent *Daṇḍa* (baton).

On receiving all these weapons Rāma became delighted. After bowing down to the quiescent Śiva, Durgā, Skanda and Gaṇeśvara and circumambulating them Rāma went to the excellent holy centre Puṣkara.[1] After mastering the technique of the *Mantra* conferred by Śiva and *Kavaca* (the excellent coat of mail,) the scion of the family of Bhṛgu fulfilled his task. After killing Kārttavīrya along with his army and the entire family he returned. The leading member of the family of Bhṛgu went to the abode of his father.

CHAPTER THIRTYTHREE

*Protective Mantra for World Conquest**

Sagara requested :

1. Everything glorified by you, O holy lord, O excellent sage has been heard. Recount to me the *Kavaca* (Protective Mantra) which grants the conquest of the three worlds, everywhere.

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1. A holy place six miles from Ajmer (Rajasthan). There are three Kuṇḍas called Jyeṣṭha, Madhyama and Kaniṣṭha. The Sarasvatī is credited to have filled these Kuṇḍas for her father Brahmadeva *vide infra* ch. 35. 38-44.

*This chapter as well as the next is an obvious interpolation as Paraśurāma as an *Avatāra* of Viṣṇu preceded Rāma and Kṛṣṇa came after Rāma.

Vasiṣṭha said :

2. Listen, O dear one, I shall recount to you the extremely miraculous *Kavaca*. I shall teach you the Mantra also that bestows spiritual attainment and which always brings happiness to those who aspire to achieve it and practise it.

3. At the end of the word *Gopījana* one shall utter the word *Vallabhāya*. Ending with *Svāhā*, this great Mantra (viz. *Gopījana-Vallabhāya Svāhā* meaning 'Svāhā unto the lover of cowherdess folks') of ten syllables is the bestower of worldly pleasure as well as salvation.

4. The sage of this Mantra is Sadāśiva. *Paṅkti* is cited as the metre with ten syllables in a quarter) Kṛṣṇa is mentioned as the deity. Its utilization is for the achievement of everything.

5-6. The sage of the *Kavaca* named. *Trailokyavijaya* is Prajāpati. The metre is *Jagatī* (a metre with twelve syllables). The deity is Rājeśvara himself. It is proclaimed that its utilization is in the attainment of the conquest of the three worlds. Let the *Praṇava* (i.e. *Oṁkāra*) protect my head.[1] Obeisance to Śrīkṛṣṇa always.

7-8. Let him ever protect my forehead. *Svāhā unto Kṛṣṇa*. O Kṛṣṇa, let this protect my eyes. Let (the *Mantra*) *Kṛṣṇāya svāhā* (protcet) the pupil of the eye *'Haraye namaḥ'* (Obeisance to Hari), let this ever protect my brow. *Oṁ Govindāya Svāhā*, let this always protect my nose.

9. 'Obeisance to Gopāla; let this Mantra always protect my cheek. 'Klīṁ, obeisance to Kṛṣṇa'. Let the wish-yielding Kalpa-tree protect my ears.

10. 'Śrīṁ, obeisance to Kṛṣṇa', let this always protect the pair of my lips. Oṁ Svāhā unto *Gopīśa*, let this protect the row of my teeth.

11. Let this Mantra of three syllables viz. 'Śrīkṛṣṇa'

1. VV.6-21 are technically known as Nyāsa. In this, the devotee mentally assigns various parts of his body to deities (here various forms or aspects of Lord Kṛṣṇa).

always protect the cavity within the row of my teeth' (Let the Mantra) '*Svāhā unto Śrīkṛṣṇa*' protect my tongue always.

12. '*Svāhā unto Rāmeśvara* (prob. *Rāseśvara*).' Let this always protect my palate. '*Svāhā unto Rādhikā's lord*'. Let this always protect my neck (throat).

13. '*Obeisance to the lord of the group of* cowherdesses'. Let this always protect my neck. '*Oṁ Svāhā unto the lord of the cowherds*; let this always protect my shoulders.

14. '*Obeisance to* the Lord *in the guise of a boy*; *Svāhā* (*to Him*), (let this Mantra) protect my back. '*Obeisance to Mukunda*'; let this Mantra always protect my belly.

15. '*Hrīṁ Śrīṁ Klīṁ, Svāhā unto Kṛṣṇa*; let this always protect my hands, '*Oṁ obeisance and Svāhā unto Viṣṇu*', let this protect the pair of my arms.

16. '*Oṁ Hrīm, Svāhā unto the Lord*; let this protect the row of my nails. '*Obeisance to Nārāyaṇa*'; let this protect the cavity beneath the nails of mine.

17. '*Oṁ Hrīṁ Śrīm obeisance unto* Padma-nābha; let this protect always my navel. '*Oṁ Svāhā unto the lord of all*; let this always protect my hairs.

18. '*Obeisance to Kṛṣṇa, Svāhā* (*unto him*)', let this even protect the *Brahmarandhra* (the aperture on the crown of the head, the outlet for the soul at the time of death). '*Oṁ Svāhā unto Mādhava*', let this always protect my forehead.

19. '*Oṁ Hrīṁ Śrīm obeisance to the lord of Rasikas*' (those who appreciate beauty and enjoy pleasure)', let this always protect my waist. '*Obeisance to the lord of cowherdess-folk*'. Let this always protect my thighs.

20. '*Oṁ, obeisance to the destroyer of the Daityas, Svāhā* (*unto Him*)' let this (Mantra) protect my knees. Let the Mantra '*Unto the son of Yaśodā ending with Namaḥ* (*obeisance*) protect my calfmuscles.'

21. Let (the Mantra) ending with '*Svāhā unto the person who is fond of beginning the Rāsa dance*' protect my modesty and bashfulness. Let (the Mantra), '*Svāhā unto the lover of Vṛndā*' protect my limbs.

22. Let Kṛṣṇa wholeheartedly protect me always in the

East. Let the lord of Goloka (the world of the cows) himself protect me in the South-East quarter.

23. Let (the lord) in the form of perfect Brahman protect me in the South-West. Let Hari protect me in the West.

24. Let Govinda protect me in the North-West. Let Rasikeśvara (Lord of those who enjoy aesthetic pleasure) protect me in the North. Let the lord who sports about in the forest of Vṛndāvana protect me always in the North-East.

25. Let the intimate beloved of Vṛndā protect me always from above. Let the extremely powerful destroyer of Bali protect me always from below.

26. Let Nṛsiṁha (Man-lion) protect me always in water, ground and the atmosphere. Let Mādhava himself protect me during sleeping and waking hours.

27-28. The immanent soul of everyone is unattached—let that lord protect me from all sides."[1]

Thus, O king, the *Kavaca* named *Trailokyavijaya* of the great lord has been recounted to you. It destroys all sins. This has been heard by me directly from Śiva. It should not be mentioned to any ordinary person.

29. He who, after duly worshipping the preceptor, wears the *Kavaca* (i.e. this amulet) round his neck or on the right arm, is undoubtedly Viṣṇu himself.

30-32. Wherever the aspirant devotee of the *Kavaca* lives, goddess of speech and goddess of fortune too stay there. If a man attains this perfect *Kavaca* he is undoubtedly a *Jīvan-mukta* (a soul liberated while alive). Surely he shall obtain the benefit of worship performed for ten million years.

Thousands of Rājasūya sacrifices, hundreds of Vājapeyas, all types of great charitable gifts and the circumambulation of the entire Earth do not deserve even a sixteenth part of this *Trailokya-vijaya*.

1. Just as various parts of the body are protected by assigning them to different forms of the deity, the devotee is protected by Kavaca-mantra on all directions and at all times and places. This appeal for protection is stated in vv.22-28.

33. Holy rites, fasts and other religious observances, the self-study of the Vedas, the repetition of the Vedic Mantras and the holy dip in all pilgrim centres and sacred rivers do not deserve even a fraction of this (*Kavaca*).

34. If a person attains the *Kavaca* perfectly, he shall certainly attain everything viz. the status of a Siddha, immortality and the status of an attendant of Śrīhari.

35. He who reapeats the Mantra a million times shall achieve the mastery of the *Kavaca*. If one has achieved the mastery of the Kavaca he shall certainly be victorious.

36. A kingdom may be given away, even head may be dispensed with, the very vital airs may be given over, O King. But, O dear one, this *Kavaca* should not be given away even in an emergency.

37. Understand this, O Sun of the family, that this has been revealed to you for the purpose of protecting all these (?) and also because you have carried out my behest. Be an Emperor by wearing this *Kavaca*.

CHAPTER THIRTYFOUR

The Story of an antelope and his beloved : A Hymn eulogising Kṛṣṇa

Sagara said :

1. "O highly fortunate son of Brahmā, great is the favour done to me because this *Kavaca*, devoid of any deficiency, has been revealed to me.

2. I have been blessed by Aurva because it was through his favour that I learnt how to discharge missiles. Now, O holy lord, I have become the object of your grace.

3. O preceptor, recount to me in detail how the heroic king Kārttavīrya was slain by Rāma, the leading member of the family of Bhṛgu.

4. That king enjoyed the favour of Datta and Rāma that of Śiva. How did these two heroes come together in the battle, O preceptor?

Vasiṣṭha said :

5. "Listen O king, I shall recount to you the story of king Kārttavīrya and the noble-souled Rāma—the story that dispells sins.

6. After receiving the *Kavaca* and the Mantra directly from the preceptor, Rāma began to practise the same with great devotion.

7. Rāma stayed at Puṣkara for a hundred years regularly sleeping down on the bare ground, devoted to the performance of the Sandhyā prayers and bath three times a day, and never remaining languid.

8. Everyday, O king, Akṛtavraṇa, brought materials of worship such as sacrificial twigs, flowers, Kuśa grass etc. from the forest and gave them to Rāma, the member of the family of Bhṛgu.

9. Rāma, the most excellent one among intelligent persons, was continuously absorbed in meditation. He thus propitiated lord Kṛṣṇa the destroyer of sins.

10. As he continued his worship and his perpetual meditation, O king, a hundred years elapsed.

11. Once, O great king, Rāma the great sage went to the middle Puṣkara for taking bath. There he saw an excellent miracle.

12. A stag came there running accompanied by a hind. He was being chased by a hunter. He was extremely afflicted and distressed by the heat.

13. He was thirsty, O highly fortunate one, and was eager to drink water. Even as Rāma was watching, he came to the bank of the lake.

14. The hind came afterwards. She was frightened and her eyes were tremulous due to fright. Both of them drank water with auspicious minds.

15-16. By that time, the hunter also came there holding up the bow and having an arrow in his hand. On seeing Rāma,

the delighter of the members of Bhṛgu's family remaining there along with Akṛtavraṇa, he stood there with his eyes fixed far off. Afraid of the scion of the family of Bhṛgu, he then thought thus.

17. "This Rāma is a great warrior. He is capable of destroying wicked persons. How can I kill the stag and the hind hunted by me, when he is within sight."

18. Occupied with this thought, O excellent king, he remained there itself frightened in his mind on account of Rāma.

19-22. On seeing the pair of deer drinking water as though terribly frightened, the intelligent Rāma began to conjecture. "What is the cause of fear here? There is no roar of a tiger here, nor is the hunter in sight. What is the reason whereby these two are anxious and afraid and have tremulous eyes due to fright.

Or the very species of deer has by nature tremulous eyes due to fright. Therefore, these two even while drinking water look around with roving frightened eyes.

There is no reason here sufficient enough to make them agitated, but they are trembling with fear and sorrow because all their limbs are exhausted and fatigued and they appear shaking and trembling."

23. On thinking thus, Rāma the intelligent sage stood in the middle Puṣkara lake accompanied by his disciple, while they too continued to stand there.

24. After drinking water they resorted to the shade of a tree. Even as they continued to look at the noble-souled Rāma, they carried on their joyous dialogue.

The hind said :

25. "Darling, we shall continue to stay here as long as Rāma stays here. In the presence of this heroic warrior, we need not have any fear.

26. Even if the hunter were to come here and strike at us, he will be reduced to ashes on being merely glanced at by the sage."

27. When these words were uttered by the hind who was pleased to see Rāma, the stag too was delighted. He said to his beloved.

28. "O highly fortunate and graceful lady, what you say is true. I too know the potentiality of the extremely noble-souled Rāma.

29. That disciple Akṛtavraṇa who is seen at his side has been fortunate enough to be protected from the clutches of a tiger by this Rāma. He had been greatly agitated due to the terrorising tiger.

30-31. This Rāma, O highly fortunate lady, is the youngest son of Jamadagni. On seeing his father insulted by Kārttavīrya, he had become infuriated. He took then the vow of exterminating kings. In order to get it fulfilled, he had formerly gone to the world of Brahmā.

32. Brahmā had commanded him, "Go to the region of Śiva." On receiving his behest, this sage went to the presence of Śiva.

33-34. He recounted to him all the incidents concerning the king and his father. Mahādeva, the merciful lord, honoured the scion of the family of Bhṛgu and gave him the excellent Mantra and the unbreakable *Kavaca* of Kṛṣṇa, his own pāśupata missile as well as other sets of missiles too.

35. He joyously bade farewell to him, after giving the weapons eagerly and with due regard. O gentle lady, he has come here eager to practise the Mantra.

36-37. This righteous sage of good intellect repeats (the Mantra of) Kṛṣṇa's *Kavaca* everyday. Thus, this noble-souled sage has spent a hundred years practising the Mantra. But, O gentle lady, it has not been fully mastered. There is one adequate reason in his matter.

The quality of *Bhakti* (Love of God) is considered to be threefold :

38-40a. The three types of devotion are (1) *Uttamā* (the highest) (2) *Madhyamā* (the middle one) and (3) *Kaniṣṭhā* (the lowest). O lady of tremulous eyes.

The devotion of the following persons is of the highest type viz. Śiva, Nārada, noble-souled Śuka, saintly king Amba-

rīṣa, Rantideva, Māruti (i.e. Hanumān), Bali, Vibhīṣaṇa, noble-souled Prahlāda, Gopīs (i.e. cowherdesses of Vṛndāvana) and Uddhava.

40b-42a. The devotion of the middle type, O lady of splendid eyes, is that of the leading sages such as Vasiṣṭha and others, as well as Manu and others.

In regard to other people, it is of the lowest type.

Rāma has only this middle type of devotion, though he is always devoted to the control of all sense-organs and worships the lord of cowherdesses. Hence, he has not realized the Mantra."

Vasiṣṭha said :

42b-43. "On being told thus, that hind who had been delighted in her mind, immediately asked her husband about the characteristics of devotion that yields love.

The hind said :

"Well done, my darling, O highly fortunate husband, your words are divine. How did you get such perfect knowledge as this. Tell me that now."

The stag said :

44-46. "Listen, O my beloved of high fortune. Perfect knowledge is caused by meritorious deeds. That merit has accrued to me today, due to the vision of Bhārgava.

This scion of the family of Bhṛgu is a meritorious soul. He is a devotee of Kṛṣṇa. He has conquered the sense-organs. He always serves his preceptor. He has enthusiastic eagerness in the performance of the holy rites—*Nitya* (daily) and *Naimittika* (occasional). Hence, on seeing him today, O lady of brilliance I have attained perfect knowledge.

47-48. This knowledge indicates the auspicious and inauspicious aspects of all the living beings existing in the three worlds. The story of noblesouled Rāma became known to me only today. It yields merits unto those who listen. It dispels their sins. Whatever Rāma is going to do is also known to me.

49. Even in millions and millions of years, the *Kavaca* will not be realized along with its Mantra without the *Uttamā* (highest) type of devotion that has been mentioned by me.

50-51. If this scion of the family of Bhṛgu, O gentle lady, gets the blessings of Agastya, he can understand the *Stotra* (Prayer) named *Kṛṣṇa-Premāmṛta* which accords excellent devotion. After understanding it, he will attain the spiritual result of the *Mantra* and the *Kavaca*. That sage has already understood the real inner meaning. He is merciful and accords freedom from fear. He will surely instruct him in the knowledge of reality that yields joy.

52-55. Through the prayer named *Kṛṣṇapremāmṛta* in which the whole life-story of Śrīkṛṣṇa is told through names and which he will learn from this sage (i.e. Agastya) of great intellect, Rāma can realize the *Kavaca and Mantra*. Having realized it, he will kill the ruler of Haihaya along with his sons, ministers, friends, armies and vehicles. O beloved, he will make the earth devoid of kings twenty-one times."

Vasiṣṭha said :

After saying this, O king, to the hind the stag stopped. Then he knew the reasons for his own status of being a stag.

CHAPTER THIRTYFIVE

Paraśurāma visits Agastya's Hermitage

Sagara said :

1-3. O sage, the knower of the great reality, expert in the matters concerning meditation and spiritual knowledge, minds engrossed in devotion to the lord have been blessed by you, because you narrate good stories, O highly fortunate one. Recount to me in detail what the hind asked her lord after hearing directly from the stag Bhārgava's entire activities

in the past, present and future along with the story of Nārāyaṇa.

Vasiṣṭha said :

4. Listen, O king, I shall narrate the great story of the stag. The knower of the real principle that he was, he explained to her everything asked by her.

5. After hearing the story of the noble-souled scion of the family of Bhṛgu, she, out of reverence, asked her husband once again, matters and principles of perfect knowledge.

The hind said :

6. "Very very excellent, O highly fortunate one. Undoubtedly you have realized your desires because by seeing him (i.e. Bhārgava) you have acquired perfect supra-sensuous knowledge.

7. Therefore, tell me everything concerning yourself and me. O lord, tell me the reason, the invisible result of our actions whereby we have been born in the species of lower animals."

8. On hearing this speech of his beloved, that stag himself narrated in detail the life story of the hind and himself.

The stag said :

9. "O my beloved of great fortune, hear how we attained the status of a deer. In this world, O highly fortunate one, it is our innate disposition that is the cause of our worldly existence.

10-11. It is the cause of the worldly existence of a Jīva (living being) and that comes into the path of Remembrance due to the activities whether good or bad (done in the previous birth). Formerly, in the land of the Draviḍas, in a family of Brāhmaṇa endowed with different kinds of luxurious assets, I was born. They belonged to the Gotra (spiritual lineage) of Kauśika. My father was Śivadatta by name. He was an expert in all sacred lores.

12-13a. Four of us were born as his sons. We were excellent Brāhmaṇas. The eldest was Rāma, his younger brother was Dharma and his younger brother was Pṛthu.

I was born as the fourth son, darling. I was well known as Sūri.

13b-14a. Śivadatta of great fame, performed the sacred thread ceremony of all in due order. He taught us all the Vedas along with their ancillary subjects and esoteric doctrines.

14b-15a. All the four of us were eagerly devoted to the study of the Vedas. We were absorbed in the service of the preceptor. We were enthusiastic in acquiring knowledge.

15b-16a. Every day it was our duty to go to the forest and fetch fruits, water, sacrificial twigs, Kuśa grass and clay. After fetching them, we handed them to our father and then started our study of the Vedas.

16b-17a. Once, all of us came to a mountain named Audbhida, in the forest. It was situated on the banks of the river Kṛtamālā, O lady of tremulous eyes.

17b-18a. Early in the morning, we all took our bath in the great river. With delighted minds, we offered water libations, performed *Japas* (chanting of holy names) and climbed the excellent mountain.

18b-20. It was full of these trees : viz. *Sālas* (i.e. the Sal tree), *Tamālas* (*Xanthocymus epictorius*), Priyakas (*Chironjia sapida*), Panasas (the jack fruit tree), Kovidārakas (*Bauhinia variegata*), Saralas (pine trees) Arjunas (*terminalia elatagabra*), Pūgas (Areca palms), Kharjūras (Date Palm trees), Nārikelakas (Coconut trees), Jambūs (Rose apple), Sahakāras (A kind of mango trees), Kaṭphalas* Bṛhatī trees (a medicinal tree) and many other trees of various kinds, trees that gave everything to others, that had cool shades and that echoed with the chirping sounds of different kinds of jovial birds.

21. The mountain was frequently resorted to by tigers, lions, bears, rhinoceroses, musk-deer, very big elephants, the

* Name of a tree with aromatic bark and medicinal seeds—MW p. 244 called 'kāyphal' in Marathi.

fabulous eight-footed animals, Śarabha and others lurking in their dens.

22. It had many flowering plants such as *Mallikā* (jasmine), *Pāṭalā* (the trumpet flower), *Kunda* (another variety of jasmine), *Karṇikāras*, *Kadambakas* (Nauclea cadamba) and other flowers—all sweet-scented having their pollen-powder scattered everywhere by the wind.

23. The mountain appeared to be scraping the sky out of curiosity, by means of its peaks, blue, yellow, white and red in colour, on account of the various gems and jewels scattered there.

24. It was as it were roaring with the loud rumbling sounds of its springs and rivulets which, coming out of their hollow crevices, fell down from very great heights. It was infested with various animals such as tiger etc.

25. There, our eyes were attracted by diverse curious scenes and we the brothers did not remember even ourselves. We got separated from one another.

26. In the meantime, O darling, a thirsty hind came there, desirous of drinking water at the top of the waterfall.

27. Even as she was drinking water, an extremely terrible tiger came there by chance and seized that frightened hind.

28. Seeing the seizure of that hind, I became frightened and I fled. The place being rugged and steep I fell down and died remembering the hind (at the time of death).

29. That hind too died and was born again as you, O darling. Remembering you, I was reborn as a stag. I do not know where my elder brothers have gone.

30. This story concerning you and myself has come to my memory. Listen, O gentle lady, I shall tell you the past and the future.

31. The hunter who pursued us so closely but kept back far away being afraid of Rāma, has now been devoured by a lion.

32-33. Having given up his life, he will go to heaven, due to his act of refraining from killing us. Water has been drunk by us both here in the middle Puṣkara. This scion of the family

of Bhṛgu, who has directly assumed the form of Viṣṇu, has been seen by us. Therefore, the sin committed in many births has been destroyed.

34. We shall see Agastya and hear prayer that yields our goal. Hence, we shall go to those auspicious worlds after reaching which one will never bewail (i.e. one is free from sorrows and miseries).

35. After saying this to his beloved hind that stag of pleasing appearance, stopped talking. Looking at Rāma without any agitation, he became delighted in his mind.

36-37. In the company of his disciple, Bhārgava heard what was being recounted by the stag. He became surprised, O leading king. He decided in his mind to go to the hermitage of Agastya, accompanied by Akṛtavraṇa. Being much delighted he started immediately after taking bath and performing the daily round of routine duties.

38. While going along his path, the hunter was seen lying dead at the attack of the lion, by the noble-souled Rāma who was surprised.

39. After going more than half a Yojana (1 yojana = 12 Km.) towards the lower Puṣkara, he took bath and performed the midday Sandhyā rites with great joy.

40. Even as he was pondering over what was conducive to his own welfare as mentioned by the stag, the pair of deer too came closely behind him.

41. Drinking water at the Puṣkara lake and sprinkling water over their bodies, the stag and the hind came in front of the hermitage of Agastya even as Rāma was glancing at them with surprise.

42. Seeing Puṣkara involved in bad condition(?) the lofty-minded Rāma concluded his Sandhyā rites and proceeded toward Agastya's hermitage.

43-44. After going (to the holy spots such as) Viṣṇu's steps, the Kuṇḍa (sacrificial pit) of the Nāgas (serpents, elephants) established by the seven sages (?), he performed Ācamana rite with its pure waters and went to Agastya's abode where, O king, the Sarasvatī (? river), the daughter of Brahmā

came in order to fill the three Kuṇḍas for the performance of *Agnihotra* by god Brahmā.

45. There, on its banks, Bhārgava saw the wonderfully auspicious and meritorious hermitage of Agastya resorted to by many sages.

46-48. It was resorted to by deer and lions coming together with calm minds (forgetting their mutual innate enmity). The following trees abounded there viz. Kuṭaja (wrightia anti dysenterica), Arjuna (terminalia Arjuna), Nimba (Margosa), Paribhadra (pine tree), Dhava (grislea Tomentosa) Iṅguda (Terminalia (atapha) Khadira (Acacia *Catbhū*), Asana (? Terminalia Tomentosa) Kharjūra (Date palms) and Badarī (jijube).

Accompanied by Akṛtavraṇa, Rāma entered the hermitage and saw the tranquil-minded sage Agastya seated there. He was meditating on the eternal Brahman (and looked) like a lake with the water still and devoid of ripples.

49-50. In a hut made of tender leaves and sprouts, he was seated on a silken *Bṛsi* (the particular seat of a sage) and was wearing a deer-skin.

Uttering his name, O great king he bowed down to him—"I am Rāma, son of Jamadagni. I have come here to see your holiness. Be pleased to know it by means of my obeisance—obeisance unto you, O sanctifier of worlds".

51. When Rāma said this, he opened his eyes slowly and looked at Rāma. Uttering words of welcome, he requested him to take seat.

52. He caused *Madhuparka* (material of hospitable reception) to be brought through a disciple. The leading sage offered it to Rāma and enquired of him the happiness in his family as well as the excellence of his penance.

53-55. On being asked by him, Rāma said to Agastya—"O holy lord, I am happy in every respect, due to the pleasure of seeing you. But I have a small doubt which please clarify through your nectar-like sweet words. A stag was seen by me, O holy lord, in the middle Puṣkara lake. Everything concerning me both past and future, was narrated by him. I was surprised on hearing it. Hence I have sought refuge in you.

56-57. Protect me mercifully, O holy lord. I am practising the great Mantra taught by Śiva. The *Kavaca* of Kṛṣṇa too was granted by Śiva and I have been practising it. More than a hundred years have elapsed. But I have not attained the spiritual result thereof. Kindly mention (the reason thereof)".

Vasiṣṭha said :

58-59. On hearing this question of the noble-souled Rāma, the sage meditated for a moment, O great king, and mentally understood what the stag had said. He understood that the stag had come to his hermitage along with the hind in order to hear the prayer "Kṛṣṇāmṛta". The sage pondered over the reason thereof and consoled Bhārgava by means of nectar-like words.

CHAPTER THIRTYSIX

Agastya recites the Hymn Kṛṣṇāmṛta

Vasiṣṭha said :

1. After comprehending the entire reason thereof, the pot-born sage Agastya became delighted in his mind and said to Rāma, the scion of the family of Bhṛgu.

Agastya said :

2. Listen, O Rāma of great fortune, I shall tell you what is conducive to your welfare, whereby you will attain, ere long, the spiritual attainment and assimilation of the Mantra.

3. If a person knows the characteristic features of devotion that is of three types, O highly intelligent one, and strives for it, he will realize it quickly.

4. Once, with a desire to see Ananta, I had been to the Netherworlds, rendered splendid with great joy by the leading royal serpents.

5-7a. There, O Brāhmaṇa of great fortune, great men of spiritual achievement were seen by me all round viz. Sanaka and others, Nārada, Gautama, Jājali, Kratu, Ṛbhu, Haṁsa, Āruṇi, Vālmīki, Śakti and Āsuri. These and many other great Siddhas beginning with Vātsyāyana[1] were sitting near the lord of serpents and worshipped him for the sake of knowledge.

7b-10. O Brāhmaṇa of great forune, this our goddess of earth who bears all living beings was seated in front of him assuming her own form (of a goddess), listening continuously to those stories. Whatever the goddess of earth asked Śeṣa, the direct support of the Earth, the sages sitting there could hear, due to his blessings. The auspicious hymn *Kṛṣṇapremāmṛta* was heard by me there, O dear one.

11-12. I shall expound to you that hymn of prayer for the sake of which you have come here.

The goddess of Earth had already finished hearing the incarnation of the boar etc., the story that destroys sins, that accords pleasure and salvation and that is the cause of knowledge and perfect wisdom.

After hearing everything, O dear one, the goddess of Earth bowed down once again to Dharādhara (i.e. Śeṣa, the support of the Earth) with delight and spoke to him in order to know the activities of Kṛṣṇa.

Dharaṇī said:

13-15. Lord Kṛṣṇa had embellished the birth (life) of all men who had their abodes in the Vraja (Cowherds' Colony) belonging to Nanda. He had assumed the physical body sportingly. He has many names caused and conditioned by his (various) conquests (appended with the word 'victory to'). I have been desirous of hearing the most important names among them for a long time. Hence O Vāsuki (? Śeṣa) mention those names of the son of Vasudeva. There is nothing more meritorious than this, in the three worlds.

1. This Vātsyāyana is probably different from the author of the *Kāma-sūtras.*

Śeṣa said :

16-17a. O goddess Earth of great beauty, there is (a prayer composed of hundred and eight names. It bestows salvation upon the people. It is at the acme of all auspicious things. It confers eight-fold spiritual attainments beginning with *Aṇimā* (minuteness).

17b-18. It destroys millions and millions of great sins. It endows the listener with the merits accruing from all holy centres. It accords the fruits of all *Japas* and *Yajñas*. It is destructive of all sins. Listen O gentle lady, I shall recount it.

19. By a simple repetition, a single name of Kṛṣṇa yields that fruit which is yielded by repeating three times the thousand holy names.

20. Hence, this prayer is more meritorious and destructive of sins.[1]

O beloved lady, I myself am the seer for these one hundred and eight names. The metre is *Anuṣṭup* (eight-syllabled one) and the deity is Yoga that is a favourite of Kṛṣṇa.

The Prayer:

21-24. (1) Śrīkṛṣṇa, (2) *Kamalānātha* (Lord of the goddess of fortune), (3) Vāsudeva (son of Vasudeva), (4) *Sanātana* (The Eternal one), (5) *Vasudevātmaja* (Vasudeva's son), (6) *Puṇya* (the meritorious one), (7) *Līlā-Mānuṣa-Vigraha* (one who has assumed human body out of the sportive spirit), (8) *Śrīvatsa-Kaustubha-Dhara* (one who has the mark called Śrīvatsa and one who wears the gem Kaustubha), (9) *Yaśodā-Vatsala* (the darling child of Yaśodā), (10) Hari, (11) *Caturbhu-jātta-Cakrāsigadā-śaṅkhādyāyudha* (one who has taken up discus, sword, mace, conch and other weapons lifted up in his four hands), (12) *Devakīnandana* (the delighter of Devakī), (13) *Śrīśa* (the consort of Śrī), (14) *Nanda-gopa-Priyātmaja*.

1. The ensuing prayer mainly contains references to incidents in the life of Kṛṣṇa as described in the tenth Skandha of the Bh. P. with a sprinkling of some Vedāntic terms to indicate the identity of Kṛṣṇa with Para-Brahman and Viṣṇu.

Thus *Mantrajapo*, *Kavaca* and *stotra* conclude the Tantric way of Kṛṣṇa worship.

(the beloved son of the cowherd Nanda), (15) *Yamunā-Vegasaṁhārin* (one who has curbed the current of the Yamunā), (16) *Balabhadrapriyānuja* (the loving younger brother of Balabhadra), (17) Pūtanā-jīva-hara (one who has taken away the life of Pūtanā), (18) Śakaṭāsurabhañjana (one who shattered the demon who assumed the form of a cart).

25. (19) *Nandavraja-Janānandin* (one who delights the people in the cowherds' colony belonging to Nanda), (20) *Saccidānanda-Vigraha* (one whose person is constituted of existence, knowledge and bliss), (21) *Navanītaviliptāṅga* (one who has smeared all his limbs with butter), (22) *Navanītanaṭa* (one who dances for the sake of butter), (23) *Anagha* (sinless).

26. (24) *Navanītalavahārin* (one who takes in a bit of butter), (25) *Mucukunda-Prasādakṛt* (one who conferred grace on Mucukunda), (26) *Ṣoḍaśa-strīsahasreśa* (Lord of sixteen thousand ladies), (27) *Tribhaṅgi* (one who has assumed *tribhaṅga* pose), (28) *Madhurākṛti* (one whose form or features are sweet).

27. (29) *Śukavāgamṛtābdhīndu* (one who is the moon arising from the ocean of nectar in the form of Śuka's speech i.e. the *Bhāgavata Purāṇa*), (30) Govinda, (31) *Govidāmpati* (Lord of those who know *Gau* (cow or speech), (32) *Vatsapālanasañcārin* (one who moves about protecting calves), (33) *Dhenukāsura-mardana* (one who suppressed the demon Dhenuka).

28. (34) Tṛṇīkṛtatṛṇāvarta (one who rendered demon Tṛṇāvarta as powerless and despicable as a blade of grass); (35) *Yamalārjunabhañjana* (one who uprooted the twin Arjuna trees; (36) *Uttālatālabhettṛ* (one who broke the tall palmyra tree), (37) *Tamālaśyāmalākṛti* (one whose figure or complexion is as dark as the Tamāla tree).

29. (38) *Gopagopīśvara* (Lord of the Cowherds and Cowherdesses), (39) Yogin, (40) *Sūryakoṭisamaprabha* (one having the lustre equal to that of ten million suns), (41) *Ilāpati* (Lord of the Earth), (42) *Paraṁjyotiḥ* (the supreme splendour), (43) *Yādavendra* (Lord of the Yādavas), (44) *Yadūdvaha* (Leading scion of the family of Yadu).

30. (45) *Vanamālin* (one having garlands of sylvan flowers), (46) *Pītavāsas* (yellow-robed), (47) *Pārijātāpahāraka*

(one who brought away the divine Pārijāta tree) (48) *Govardhanācaloddhārtṛ* (one who has lifted up the mountain Govardhana), (49) *Gopāla*, (Protector of the cows), (50) *Sarvapālaka* (Protector of everyone and everything).

31. (51) *Aja* (The unborn), (52) *Nirañjana* the unsullied) (53) *Kāmajanaka* (father of cupid) i.e. Pradyumna, (54) *Kañjalocana* (the lotus-eyed), (55) Madhuhan (the slayer of demon Madhu), (56) *Mathurānātha* (The lord of Mathurā), (57) *Dvārakānātha* (the lord of Dvārakā), (58) *Balin* (the powerful).

32. (59) *Vṛndāvanāntasañcārin* (one who moves about at the outskirts of Vṛndāvana), (60) *Tulasīdāmabhūṣaṇa* (one who is bedecked in Tulasī garlands) (61) *Syamantakamaṇer-hartṛ* (one who has taken away the Syamantaka jewel), (62) *Naranārāyaṇātmaka* (one who is identical with Nara and Nārāyaṇa).

33. (63) *Kubjākṛṣṭāmbaradhara* (one who was attracted by the hunchbacked lady and one who wore the garments (brought by her), (64) *Māyin* (one who wields the power of illusion), (65) *Paramapuruṣa* (The supreme person), (66) *Muṣṭikāsura-Cāṇūra-Mallayuddha-viśārada* (one who was an expert in the wrestling bout with the demon Muṣṭika and Cāṇūra).

34. (67) *Saṁsāravairin* (one who puts an end to the worldly existence), (68) *Kaṁsāri* (the enemy of Kaṁsa), (69) *Murāri* (the enemy of Mura), (70) *Narakāntaka* (the slayer of demon Naraka), (71) *Anādibrahmacārin* (one who is an eternal celibate or a religious student) (72) *Kṛṣṇāvyasanakarṣaka* (one who dispelled the distresses of Kṛṣṇā i.e. Draupadī).

35. (73) *Śiśupāla-śiracchettṛ* (one who cut off the head of Śiśupāla), (74) *Duryodhanakulāntakṛt* (one who put an end to the family of Duryodhana), (75) *Vidūrākrūravarada* (one who bestowed boons on Vidura and Akrūra) (76) *Viśvarūpapradarśaka* (one who revealed his cosmic form).

36. (77) *Satyavāk* (of truthful speech), (78) *Satyasaṁkalpa* (of truthful will), (79) *Satyabhāmārata* (one who is devoted to Satyabhāmā), (80) *Jayin* (victorious), (81) *Subhadrā Pūrvaja* (Elder brother of Subhadrā) (82) *Viṣṇu* (All-pervading)

(83) *Bhīṣmamuktipradāyaka* (one who bestowed salvation on Bhīṣma).

37. (84) *Jagadguru* (the preceptor of the universe), (85) *Jagannātha* (the lord of the universe), (86) *Veṇuvādyaviśārada* (one who is an expert in playing on the flute-pipe), (87) *Vṛṣabhāsuravidhvaṁsin* (one who destroyed the demon Vṛṣabha in the form of a bull, (88) *Bakāri* (one who is the killer of the demon Baka), (89) *Bāṇabāhukṛt* (one who cut off the arms of Bāṇa).

38. (90) *Yudhiṣṭhirapratiṣṭhātṛ* (one who established Yudhiṣṭhira (on the throne), (91) *Barhibarhāvataṁsaka* (one who adorned himself with peacock feathers), (92) *Pārthasārathi* (the charioteer of Arjuna), 93) *Avyakta* The unmanifest one), (94) *Gitāmṛtamahodadhi* (The ocean of the nectar of Gītā--the song celestial.

39. (95) *Kāliya-phaṇimāṇikyarañjita-Śrīpadāmbuja* (one whose glorious lotus-like feet were brightened and coloured by the Māṇikya (ruby) stone on the head of) the serpent Kāliya, (96) Dāmodara (one who had been tied with a rope round his belly), (97) *Yajñabhoktṛ* (one who partakes of his share in the Yajña), (98) *Dānavendravināśana* (The destroyer of leading Dānavas).

40. (99) Nārāyaṇa, (100) *Param Brahman* (the supreme Brahman) (101) *Pannagāśanavāhana* (one whose vehicle is Garuḍa, the devourer of serpents), (102) *Jalakrīḍāsamāsakta-Gopīvastrāpahāraka* (one who removed the garments of the cowherdesses who were enthusiastically engaged in aquatic sports).

41. (103) *Puṇyaśloka* (one whose renown is meritorious), (104) *Tīrthapāda* (one whose foot is itself a holy spot), (105) *Vedavedya* (one who can be comprehended through the Vedas), (106) *Dayānidhi* (Storehouse of mercy), (107) *Sarvatīrthātmaka* (one who is identical with all holy spots), (108) *Sarvagraharūpin* (one who has the forms of all planets), one who is greater than the greatest.

42-43. Thus is the prayer of one hundred and eight names of Lord Kṛṣṇa. This prayer which delights Kṛṣṇa had been composed by Kṛṣṇa (Dvaipāyana Vyāsa) who was a

devotee of Lord Kṛṣṇa after hearing the nectar of the *Gītā* formerly. This has been heard by me from him. Its name is *Kṛṣṇapremāmṛta*. It bestows the greatest bliss.[1]

44-45. It destroys the misery of the greatest harassment. It enhances the greatest longevity. Whatever one does in this birth such as charitable gifts, holy rites, penance, pilgrimage to holy centres etc. shall be fruitful millions and millions of times, if one reads and listens to this. This grants sons to those who have no sons. It bestows the correct goal to those who are helpless.

46. It brings wealth to the poor people. It brings victory to those who are desirous of victory. It increases the merit and bestows nourishment of children and herds of cattle.

47. It suppresses infantile ailments and evil planets or spirits etc. It causes calmness. In the end, it bestows the memory of Kṛṣṇa. It dispels the three types of distresses in the worldly existence.

48-50. It achieves what has not been achieved, O gentle lady. It provides material for Japa for our souls[2] [Mantra] "Obeisance to Kṛṣṇa, the leader of the Yādavas, to the Yogin whose Mudrā (gesture of esoteric significance) is perfect knowledge, to the lord. Obeisance to the Lord of Rukmiṇī. Obeisance to one who understands Vedānta."

One should repeat this Mantra, O gentle lady, day and night. He shall have the blessings of all planets; he shall be a favourite unto all. He shall be surrounded by sons and grandsons. He shall be prosperous with all achievements. After enjoying all worldly pleasures, he shall attain the Sāyujya (Merging with the Lord) with Kṛṣṇa."

Agastya said:

51-52. "After saying this much, lord Ananta who is that form of the lord (Viṣṇu) named Saṁkarṣaṇa, who supports

1. VV. 44-47 give the benefits accruing from the recitation of this *stotra*.

2. VV. 48-50 state another Kṛṣṇa mantra and its *phalaśruti* (benefits accruing from it).

the Earth and the worlds, and who is the bestower of honour, pointed out this prayer once again and stopped. Then all those who had been eager to listen to the tales and who were seated all round him viz. Sanaka and others became immersed in the ocean filled with delight. They honoured that lord of Serpents.

The Sages said :

53. "Obeisance, obeisance to you the sanctifier of the entire universe. O lord of the nature of no change and loss, O dispeller of distress of the devotee who resorts to you, Obeisance to the supporter of the Earth, to the ocean of mercy. Obeisance to Śeṣa the lord of the universe.

54. O lord, we have been made to imbibe Kṛṣṇāmṛta by you. We have been made rid of all sins by you. People like you, O lord, are sympathetic with the wretched ones. Undoubtedly, you uplift your own people who bow down to you."

55. After bowing down to the feet of the lord of Serpents, after directing the mind to the feet that fulfil all our desires and after circumambulating the supporter of the Earth, all of us went to our respective residences.

56. Thus, O Rāma, the prayer named *Premāmṛta* of lord Kṛṣṇa, the perfect one, the lover of Rādhā, has been recounted to you. It bestows all achievements upon the listener.

57. This extremely rare prayer has been heard directly from lord Śeṣa who was recounting the tales of the lord, O Rāma of great fortune.

58-61. All the Mantras, prayers and *kavacas* that are in the three worlds can be realized and assimilated by practising this."

Vasiṣṭha said :

"After saying this, O great king, after recounting the prayer *Kṛṣṇa-Premāmṛta* no sooner did the sage cease to speak than an aerial chariot came there. It was followed by four wonderful Siddhas who could assume any form they desired and who had the speed of the mind. The male and the female

deer bowed down to the feet of Agastya, galloped and joyously climbed the chariot.

Even as all the living beings, Agastya and Bhārgava were watching, they assumed divine bodies marked with conchshell, discus etc. They then went to the world of Viṣṇu bowed down to by all the Devas.

CHAPTER THIRTYSEVEN

The Narrative of Bhārgava Paraśurāma

Vasiṣṭha said:

1. On seeing that extremely wonderful miracle, Paraśurāma narrated everything concerning those two deer exactly as he had heard it.

2. On hearing it, the pot-born sage Agastya who was the Lord himself, joyously spoke to Bhārgava who was sitting in front of him.

Agastya said:

3. "Listen, O highly fortunate Rāma who are expert in discriminating between what has to be done and what should not be done. I am going to tell you now what is conducive to your welfare. Do it with concentration and mental purity.

4. Far from this place there is a great and very rare holy centre of Viṣṇu. It is that place where could be seen the footsteps imprinted by the great noble-souled Viṣṇu.

5. At the time of subduing and binding down of Bali, the noble-souled Vāmana covered the worlds by means of his steps. It was from the tip of one of these toes that Gaṅgā began to flow.

6. Go there and recite this prayer for a month regularly without thinking about anything else. Have perfect control over your sense-organs and be restricted in your diet.

7. The *Kavaca* (mystical protective formula or *mantra*) that had been practised by you formerly with a desire for its full accomplishment thereof in order to kill the enemies, will yield the benefit to you."

Vasiṣṭha said :

8. "On being told thus by Agastya, Rāma, the destroyer of his enemies, bowed down to the quiescent sage and went out of the hermitage.

9. Again along that self-same route, O king, Rāma quickly reached that spot where the celestial river had come out from the last foot-step of Viṣṇu.

10. There this sage built his abode in the company of Akṛtavraṇa and began to practice the divine prayer called *Kṛṣṇapremāmṛta* (nectar in the form of Kṛṣṇa's love).

11. He practised the recitation of that prayer of the lord of the Vraja viz. Kṛṣṇa, every day. Hari became pleased, O king, and revealed himself to the view of the son of Jamadagni.

12-13. Śrīkṛṣṇa, the direct lord of the four Vyūhas (i.e. manifestations such as Saṁkarṣaṇa, Pradyumna, Aniruddha), the lotus-eyed one, shining brilliantly with his crown having the refulgence of the sun and the two ear-rings. His chest was brightened with the lustre of the jewel Kaustubha. He wore yellow robes. His complexion was like that of the cloud. He was engaged in playing on his flute. He had a fascinating form.

14. On seeing the Lord, the son of Jamadagni gleefully got up at once; he prostrated himself on the ground like a staff and then eulogised the lord with perfect control (on his sense-organs).

Paraśurāma said :

15. "Obeisance, obeisance to one whose body is the cause of the universe; to one who protects those who resort to him; who dispels the distress of gods and is eulogised by gods the chief of whom were Brahmā Īśa, Viṣṇu, Indra and others. I bow down constantly to the supreme Lord.

16. Īśāna and others have been incompetent to specify your nature through the Vedic arguments of diverse kinds. You are the unborn lord who cannot be pointed out and specified. I worship you the ancient, infinite Lord. Be merciful unto me.

17. You are the only Lord who bestow what one desires. You assume different kinds of bodies among the Devas, human beings, lower animals and the aquatic beings in order to prevent inordinate burden unto the Earth and to sport about to protect the worlds.

18. I worship you who love devout people, who are extremely unattached even to the Goddess of Wealth (Lakṣmī) and others and whose heart is bound in love even with those ladies (? the Cowherdesses) whose minds are difiled by the defect of infidelity and transgression in your own presence.

19. O lord, the delighted Asuras, Suras, human beings along with the Kinnaras, the lower animals and even *Ayonis* (those not born of a womb) have shed off their sense of possession as "my-ness" with regard to their bodies, wives, children and properties and everything and have resorted to your person.

20. I have attained with respect, that lord of the Devas who grants whatever is desired by those who worship him, who is devoid of desire, and (being transcendental) is bereft of Guṇas (the three attributes of Prakṛti), is inconceivable, unmanifest, annihilator of sins and a store-house of love.

21. Some people subject their bodies to different kinds of tortures (i.e. austerities); others worship by means of various *Yajñas*. But, O lord, those whose inclinations and desires are bound up with worldly affairs never see your super-natural form even in their dreams.

22-23. Those who have become disgusted and dejected due to the tedium and exhaustion of worldly existence, and therefore duly remember your feet, those who devoutly worship and bow down to them, those who describe them to one another in the assembly, those whose minds are intent and eager to dispel the (accumulated) dirt that is the outcome of many births and those who are mentally attached to your lotus-like feet cross the ocean of worldly existence and enable

others also to cross it. Indeed, O lord, your name is an antidote against worldly existence. It is nectar itself.

24. I am, O lord, one whose mind is bound with love and desire. I have been propitiating you, the noble one, by means of various efforts. O lord, you are aware of it. What is there in the world which should be specifically mentioned to you?

Vasiṣṭha said :

25. "When the son of Jamadagni eulogised like this and bowed down to him in front of him, lord Kṛṣṇa spoke in a deep voice as though he was fascinating every one by means of his Māyā."

Kṛṣṇa said :

26. O Rāma of great fortune, your excellent work has been achieved. Understand that it is due to the power of the *Kavaca* (Protective hymn) and the eulogy.

27. After killing Kārttavīrya, the haughty-minded king, and after avenging your father, make the Earth devoid of Kṣatriyas.

28. Indeed, Kārttavīrya is the incarnation of my discus, on the surface of the Earth. He has finished his assigned task, O excellent Brāhmaṇa. Finish him, O bestower of honour.

29. From now onwards you will be moving about in this world charged with a part of mine energy. You will do and undo everything at the proper time. You yourself will be the lord.

30. In the twenty-fourth set of four Yugas, in the Tretā Yuga, O dear one, I shall be born in the family of Raghu under the name Rāma. I the eternal lord with four Vyūhas (manifestations e.g. Saṁkarṣaṇa etc.), shall be born (along with the three others).

31-33a. I shall be born of king Daśaratha as the delighter of queen Kausalyā. At that time, O sage of great fortune I will be going to the great city of Janaka alongwith Lakṣmaṇa, after getting the Yajña of Kauśika (Viśvāmitra) concluded.

I will be breaking the bow of Īśa (god Śiva) and marrying the daughter of the king of Videha (i.e. Janaka).

Then, while going back to Ayodhyā, I will take away your proud brilliance and splendour.

Vasiṣṭha said :

33b. After instructing thus the son of Jamadagni, the veritable store of penance, Lord Kṛṣṇa vanished even as the noble-souled Rāma was watching."

CHAPTER THIRTYEIGHT

The Narrative of Bhārgava (continued)

Vasiṣṭha said :

1. "When Kṛṣṇa vanished, Rāma of very great fame considered himself enhanced in power, due to Kṛṣṇa's majestic lustre.

2. Blazing like a well-kindled fire, (Rāma) the scion of the family of Bhṛgu accompanied by Akṛtavraṇa, came to the city of Māhiṣmatī.[1]

3. It is the place where the sacred Narmadā, the dispeller of sins, the most excellent among the rivers, sanctifies by means of its mere vision even the sinful living beings.

4. It is the place where formerly, O ruler of the Earth endeavour was made for the destruction of the Tripuras b y the noble-souled Hara who entered it.

5-8a. How can the merit of men thereof, who had the form of the Devas, be adequately described ?

After seeing Narmadā, O king, Bhārgava, the delighter of his family, became highly pleased. Eager to contain his enemies, he made his obeisance.

1. Māhiṣmatī—mod. Maheśvara or Mahesh, on the right bank of Narmadā, 40 miles to the south of Indore.

"Obeisance be to you, O Narmadā, born of the body of Hara. Destroy my enemies quickly. O splendid one, be a bestower of boon on me."

After offering obeisance thus to Narmadā, the destroyer of sins, he despatched a messenger to Kārttavīryārjuna.

8b-12a. "O sinless messenger, what I am going to tell you should be conveyed to the king by you. No suspicion need be entertained by you. Nowhere is a messenger bound.

"What is your strength or army depending on which O deluded king, you have insulted sage Jamadagni? His son has come to fight, O dull-witted one, come out quickly and fight Rāma in return. Coming into clash with Bhārgava, go speedily to the other world."

"After conveying this message to the king, listen to his words in reply. Return soon. Welfare unto you. No delay is advisable in this matter."

12b-14a. On being told thus by him, the messenger went to the king of Haihayas and conveyed to him in the assembly everything mentioned by Rāma.

That king of great strength and exploit, a devotee of Ātreya (Datta) became angry on hearing that statement. He conveyed his reply to the messenger.

Kārttavīrya replied :

14b-16. "It was by the prowess of my arms, granted by Datta, that the Earth was conquered by me after binding the kings by force and bringing them to my city. That prowess may still be in me. I shall fight you now."

After saying this, the king of Haihayas dismissed the messenger immediately. The king, the most excellent among the eloquent speakers, called the commander-in-chief and said :

17. "Get my army, O highly fortunate one, honoured by heroes. I will fight with Rāma of the family of Bhṛgu. Let there be no delay".

18. On being told thus, the commander-in-chief, of great exploits, got the army consisting of four constituents ready and informed him.

19. On hearing that the army was ready, O lord of the subjects, king Kārttavīrya joyously climbed on to his chariot brought by his charioteer.

20. All round that king, his vassals and the rulers of the various zones stationed themselves along with many *Akṣauhiṇīs* (big divisions of armies consisting of all the four sections viz. foot-soldiers, horses, elephants and chariots) and were ready to serve him.

21. In that army resembling an ocean, there were crores of elephants, horses, chariots and foot-soldiers. They were innumerable.

22-27a. Kings born of different families, were seen there. They were great warriors of huge bodies. They were experts in different kinds of warfares. They were clever in wielding different kinds of weapons and missiles. The kings were seated on various kinds of vehicles.

The innumerable elephants were in their rut embellished with ichor. They were equipped with various ornaments. They were directed by the conductors of elephants. Thus shone the elephants in many ways.

Horses that had been born of different breeds, that had the speed of the wind and that had been well-trained by the horsemen, O king, appear very splendid galloping about.

The chariots were pretty long ones with swift horses yoked to them. As their wheels rumble, they were comparable with the clouds in the rainy season.

The foot-soldiers holding swords and shields, O king, shone as they vied with one another saying "I shall go ahead first, I shall go ahead first."

27b-30a. When the army of Kārttavīryārjuna moved on, the sky and the ten quarters were covered with dust.

The entire atmosphere, O king, was filled with the sounds of different kinds of musical instruments, the neighing sounds of the horses and the trumpeting sounds of the elephants.

The leading king, O ruler of the Earth, saw on his way omens adverse to him and indicating to him the message of Death.[1]

1. VV. 30-34 enumerate omens predicting death. Belief in omens is a characteristic of primitive societies. These beliefs were later formulated in a 'science of omens' (*Nimitta-Śāstra*) and treatises by Brahmanical writers like Garga and Jain writers like Bhadrabāhu, Dharasena were composed in

30b-34. He saw a woman who had *dishevelled hair, whose nose was cut off, who was almost naked except for a black loin-cloth and who was weeping.*

He saw a man with grief-stricken mind whose clothes were in rags, who was fallen and broken, who was almost naked except for an ochre-coloured strip of a cloth and who was devoid of certain limbs.

He saw an iguana, a rabbit, hedgehog, an empty pot, a reptile, cotton, a tortoise, oil, salt, a piece of bone, a fox producing a terrible howl to his right side, a sick Pukkasa (a man of very low and mixed caste) a bull, a vulture and a hare.

Even after seeing these he went ahead in order to fight, because he was forcibly dragged by the noose of the god of death with which he was bound.

35-36. Rāma was seated in the shade of a banyan tree on the banks of the river Narmadā, accompanied by Akṛtavraṇa. He saw the excellent king Kārttavīrya coming accompanied by a hundred crores of kings and a thousand *Akṣauhiṇis* (big regiments). On seeing him he became delighted.

37. "On this day has been realized my task cherished for a long time, because the wretched king Kārttavīrya has come within my vision."

38. He rose up after saying this. Seizing his weapon, the axe, he stood up to his full height ready for the destruction of his enemies just like an infuriated lion.

39. On seeing Rāma in readiness for the destruction of the soldiers, all embodied beings trembled excessively (afraid of) death as it were.

40. Wherever the infuriated scion of the family of Bhṛgu moved about with the velocity of the wind and hurled his axe, the elephants, horses and the heroic warriors fell down with their arms, thighs and necks cut off.

41. Just as a big elephant in its rut runs all round and tramples down the cluster of reeds, so also Rāma of the speed

the early centuries of this era. The common interpretations of omens by Brahmanical and Jain writers show that the Indian society inherited these beliefs from their common primitive forebears.

and prowess of the mind and the wind, destroyed the army of the king.

42-43. On seeing Rāma, the most excellent among the wielders of weapons, striking with all his might in the battle, the king of Matsya country climbed on to a great chariot, lifted up his bow, strung it well, and drew it mightily. Showering volleys of arrows as powerful as fire, he came to Bhārgava.

On seeing him coming, the noble-souled Rāma took up his huge and terrible bow. Overwhelmed with anger that he was, he warded off the heavy down-pour of king Maṅgala's arrows and discharged his own missile with wind-god for its deity.

44-46. That intelligent king of great potentiality discharged the *Parvatāstra* (Missile with mountains for its deities) at Rāma. That king who was an expert in discharging missiles and arrows arrested the powerful missile with wind-god for its deity by means of his own *Parvatāstra*.

Coming to understand that the king of Matsya land was really very powerful and was sending volleys after volleys of different kinds of excellent missiles, Rāma, violently released Nārāyaṇa missile duly charged with the requisite *Mantras*.

O king ! when the Nārāyaṇa missile was discharged by Rāma, the scion of the family of Bhṛgu, for slaying the king, all the quarters dazzled exceedingly with its brilliance. The king of Matsya-land trembled.

47-48. On observing his tremulousness, Rāma killed his horses with four arrows. The noble-souled Rāma cut off his banner-staff with a single arrow and his bow with two arrows. He toppled down to the ground the charioteer with another arrow, despatched with great force. With three other arrows he hit the chariot.

49-51. Maṅgala (the king of Matsya land) abandoned the chariot and came down to the ground. With his axe Rāma struck him on his head. When his head was broken he shed blood copiously. He became unconscious and died instantaneously.

His army was burnt down by the missile. It was destroyed and reduced to ashes in a trice.

When Maṅgala, the most excellent king, born of the lunar race, fell down and died, Rāma was delighted.

CHAPTER THIRTYNINE

The Story of Bhārgava Paraśurāma (continued)

Vasiṣṭha said :

1-4a. "When the king of Matsya-land fell, the king Kārttavīrya who had great strength and who was an expert in war despatched many other leading kings to fight.

Bṛhadbala, Somadatta, Vidarbha, the lord of Mithilā, the ruler of Niṣadha, and the king of Magadha came to the battlefield, O king, in order to fight with the leading scion of the family of Bhṛgu. At the behest of the king of Haihaya, all of them who were experts in different kinds of warfare and who took pride in their heroism began to shower volleys of arrows.

4b-6a. With the Pināka bow in his hand resembling the flame of a blazing fire, the scion of the family of Bhṛgu discharged the excellent arrow *Nāgapāśa* (noose of the Serpents) after invoking the Mantra thereof.

With the missile charged with Garuḍa Mantra, Somadatta of great strength cut off that missile hurled by the leading member of the family of Bhṛgu, during the battle.

6b-8. Then the infuriated Rāma of great fortune, the slayer of enemies killed Somadatta by means of trident granted by Rudra.

With his mace he killed Bṛhadbala, with his fist he killed Vidarbha, the lord of Mithilā with his iron club, the ruler of Niṣadha with his javelin and the king of Magadha by kicking

him with his foot. He killed the soldiers by means of volleys of missiles.

9. After killing the entire army in the battle, the son of Jamadagni, of great strength, rushed at Kārttavīrya like the fire at the time of final annihilation.

10-13. On seeing him coming to fight, other kings of great heroism who were aware of what should be done and what should not be done, hid Haihaya behind their back and fought with Rāma, demonstrating thereby their friendship. There were hundreds of kings such as those of the states of Kānyakubja, Surāṣṭra and Avanti. They created a network of arrows all round Rāma. When he was covered with the network of their arrows during the battle, Rāma was not at all visible, O leading king.

Then Akṛtavraṇa remembered the details of Rāma's life as recounted by the stag.

14-15. The sage (Akṛtavraṇa) entreated Hari for the welfare of the leading member of the family of Bhṛgu.

In the meantime, Rāma who was a great expert in miraculous missiles and weapons destroyed the net work of arrows by means of the arrow with the wind god for its deity, as he knew the Mantras thereof. He stood up ready for renewed battle like the sun coming out of the mist.

16. Rāma, the powerful warrior, fought with them continuously for three days. By means of his exploit, it was easy for him to cut down twelve *Akṣauhiṇis* of soldiers in no time.

17. As if they had been a grove of plantain trees, Rāma with his most excellent weapon, the axe, chopped off the groups of kings and their great armies.

18. On seeing the army exterminated by the noble-souled Rāma, Sucandra of great valour, born of the solar race, came to the battlefield.

19-23a. He was accompanied by a hundred thousand princes and seven *Akṣauhiṇis* of soldiers. Many of those great heroic warriors were roaring like thunderous clouds and shaking the earth, O king. They fought with Bhārgava.

The valorous leading member of the family of Bhṛgu, O king, destroyed in a trice the weapons and the great miraculous missiles discharged by them.

Taking up his divine axe, comparable to the god of death, Yama the destroyer, and wielding it up against the entire army, the delighter of the family of Bhṛgu mopped it up.

Just as a farmer in the field wholly reaps the rice and cuts off all the grassy weeds with his sickle, so also was done by Rāma.

23b-27. On seeing that army of a hundred thousand princes slain by Rāma, king Sucandra fought in the battlefield, O king.

Both of them were great experts in the use of different kinds of weapons and miraculous missiles and both were excessively agitated.

The leading sage and the leading king, both of them great warriors, fought with each other.

Sucandra, a man of great achievement in the art of warfare, cut off all those weapons and miraculous missiles which Rāma hurled against him.

Rāma was infuriated thereby in the course of the battle. He understood that king Sucandra was fully conversant with everything to be done to attack aggressively or to withstand or to retaliate an attack, he performed *Ācamana* rite with water and fitted (to his bow the arrow (charged with) the Nārāyaṇa missile that could never be checked.

28. On seeing that missile which had the lustre of a hundred suns hurled by the intelligent Rāma, Sucandra got down from his chariot and bowed to it.

29. That missile evolved by Nārāyaṇa and worthy of being worshipped by all other missiles, left him undisturbed as he bowed down thus, and went to the presence of Nārāyaṇa.

30. On seeing that great missile ineffective and the king quite hale and hearty, Rāma, the slayer of enemies in battle, became surprised.

31. Then, out of anger, Rāma hurled the javelin, the iron rod, the iron mace and a spear with sharp edge, the club and the axe at the head of the king.

32-34. Sucandra caught hold of all of them sportingly. When Rāma hurled *Śivaśūla* (Śiva's trident) at the king, that

trident was turned into a garland of flowers round the neck of the king.

He saw in front of him Bhadrakālī, the mother of the universe, wearing a garland of skulls. She was hideous. Her face was terrific. She was seated on a lion. The three-eyed goddess was holding an excellent trident.

35a. On seeing the goddess, Rāma cast off his weapons and missiles. Bowing down to the goddess, he eulogised thus—

Rāma said :

35b-36. Prayer : "Obeisance to you the beloved of Śaṅkara, to the mother of the universe, to the goddess with different kinds of ornaments, to the goddess moving about on lion, to the one who always endeavours to protect those who retort to her, to the daughter born of Dakṣa, to the goddess born of the Himavān, to the goddess who occupies half of the body of Maheśvara.

37. Bow to Kālī, to the goddess who holds a digit of the Moon—i.e. the crescent moon—the lord of the digits, to the beloved of the devotees, to the sovereign of all the worlds. To the goddess invoked by the name 'Tārā'[1] (the redeemer), to the goddess eagerly attached to Śiva, to the goddess whose sandals are worshipped by the leaders of Gaṇas.

38. To one who is greater than the greatest, to the bestower of boons on Parameṣṭhin (i.e. god Brahmā), to the goddess who is thinking about the ways of annihilating the three types of *Tāpas* (distresses), to the goddess who has hurled the three Puras for the welfare of the universe, to the goddess named Tripurā and (who has assumed the form of) Bālā etc.

1. This Buddhist Goddess was accepted and assimilated in Brahmanic pantheon as goddess Durgā by Tantra-writers. Thus we have Brahmanical Tantra works like *Tārā-Tantra* (Gauḍa Granthmālā No 1, 1913), *Tārā-rahasya* of Brahmānanda (pub. Jibananda 1896).

The identification of Tripurā, Bālā, Lalitā etc. with Durgā in the next verses shows the influence of Tantras.

39. Obeisance to the bestower of grace and charm of good learning, to the mother of the universe; to the goddess who has killed all enemies, to the goddess having the face of a stork, to the bestower of vast happiness, to the goddess who killed different types of Asuras and Dānavas.

40. Hail to the goddess whose creeper-like hands are embellished (by the gestures of) granting boons and freedoms from fear; to the goddess who is bowed down by all the gods (i.e. Devas); to the goddess who has yellow robes, who goes as fast as the wind, who bestows splendid things and who is eulogised by Śiva.

41. Bow to the goddess who goes about on a lion (lit. the enemy of an elephant), who imbibes the juice of the fresh sugarcane, who has shining brillance in her limbs resembling the blue mountain, whose steps are quick, who has the name Lalitā, who is the suzerain of the Devas and who is an ocean of mercy.

42. Obeisance to the goddess who has tremulous eyes, who is devoid of destruction, whose lotus-like feet are beautified by means of red-lac juice, whose name is Rāma, who is deeply enamoured of *Rati* (sensuous pleasures), who dispels all ailments and who has created everything.

43. Obeisance to you who bestow kingdoms, who is eager to meet her lover, who has lustre of jewels and whose robes are fascinating. Obeisance, obeisance to you in front, obeisance to you at the sides, beneath and above. Obeisance to you from all sides.

44. Repeated obeisance to you everywhere and at all times. Bows to you whose body is identified with everything, O goddess of the Devas, be pleased O Bhadrakālī, keep my vow taken formerly (see that it is realised).

45a. You alone are the mother, you alone are the father of the three worlds. Obeisance, obeisance to you."

Vasiṣṭha said :

45b 46a. "On being eulogised thus, goddess Bhadrakālī of great might and courage spoke to Bhārgava. She was extremely delighted, she considered granting boons as a festive occasion"

Bhadrakālī said :

46b-47a. "Dear Rāma, O highly fortunate one, I am pleased with you now. Choose from me any boon that has been cherished in your heart."

Rāma said :

47b-49a. "O mother endearingly attached to your devotees, if any boon is to be given to me by you, let me conquer Sucandra, in battle, Sucandra the object of your favour. O Goddess, with a delighted mind carry out what has been said by me, in any manner whatsoever. Obeisance to you, O mother of the Universe."

Bhadrakālī said :

49b-50a. "Despatch the leading king Sucandra to my abode, by means of the miraculous missile having the fire-god for its deity. This is highly pleasing to me. Let him be my attendant."

Vasiṣṭha said :

50b-52a. "On hearing this statement, the leading scion of the family of Bhṛgu began his endeavour to do something pleasing to the goddess. He restrained his breath and performed the *Ācamana* rite. Then he fixed the arrow to the bow with Sucandra in view. O king, that missile, discharged by Rāma for slaying the king, burned his physical body quickly and led him to the world of the supreme deity.

52b-53. Bhadrakālī, the primordial maker of the Universe was prostrated by Rāma. She then vanished. The son of Jamadagni remained there in the battlefield eagerly awaiting the slaying of the king."

CHAPTER FORTY

King Kārttavīrya slain

Vasiṣṭha said :

1. "When the crest-jewel of leading kings, Sucandra fell, his son Puṣkarākṣa came forward to fight with Rāma.

2-3. On seeing Rāma who was extremely terrible in battle and who was comparable to Kāla, the annihilator, that warrior of great vigour who was an expert in all kinds of weapons and miraculous missiles and who was seated in the chariot, discharged a volley of arrows and created a network with them all round the leading member of Bhṛgu's family. For a short while, the son of Jamadagni became covered with arrows.

4. After suddenly extricating himself from the bondage of arrows, the extremely powerful leader of the family of Bhṛgu, surveyed all round, O great king.

5. On seeing Puṣkarākṣa the son of Sucandra, Rāma was filled with rage, and he resembled the fire that would burn everything.

6. Filled with great anger, he discharged the Varuṇa missile (i.e. one with Varuṇa for its deity). Then clouds rose up rumbling and roaring with terrible noise.

7. Flooding the Earth, O king, with heavy down-pours of water, they showered continuously. Puṣkarākṣa of great vigour discharged the *Vāyavīya* missile (one with the wind-god for its deity).

8. Thereupon, the clouds vanished immediately. Then extremely infuriated Rāma discharged the Brāhma missile (one with Brahmā for its deity).

9-13. Puṣkarākṣa of great vigour and prowess pulled it up with the same missile (i.e. another Brāhma missile).

On seeing his Brāhma missile restrained, Rāma became furious like a serpent struck with a stick. He seized his terrible axe and rushed against him taking deep breaths. As Rāma rushed against him, Puṣkarākṣa lifted up his bow and fixed five arrows resembling serpents with mouths giving out flames. With these arrows he pierced the heart, head, the left arm, the

right arm and the tuft of Rāma in order. This Rāma stunned and agitated much.

On being thus afflicted by Puṣkarākṣa in battle, Rāma. stood for a while and then rushed against him. He hit his head with his axe. He split Puṣkarākṣa into two from head to foot.

14. When the pieces fell down, at that time, great surprise was caused to men who were watching it as well as to the heaven-dwellers in the firmament.

15. After slaying Puṣkarākṣa of great strength, out of anger he burned down his army like the furiously blazing fire that burns down the forest.

16. Wherever the leader of the members of the family of Bhṛgu rushed with the prowess and velocity of the mind and the wind, striking with his axe, horses, chariots, elephants and men fell down in their hundreds with their limbs cut off.

17. Being struck with the axe there in the battlefield by Rāma of great power, the soldiers began to scream loud, "Ah father, Ah mother". Shattered to smitherens they were reduced to ashes.

18. The entire army of Puṣkarākṣa consisting of many families of kings and nine Akṣauhiṇīs of soldiers, was struck down within a short while by Bhārgava. It became highly distressed with all the leaders killed.

19. When Puṣkarākṣa fell, Arjuna (the son of Kṛtavīrya) himself, of great power and vigour came there seated on a golden chariot.

20. It was laden with many kinds of weapons. It had all its parts studded with jewels. It had a magnitude of ten *Nalvas,** O king, and a hundred horses were yoked to it.

21. Having a thousand hands wielding different kinds of weapons, he shone like a meritorious person desirous of ascending to the heavenly world at the destruction of the body.

22. His hundred sons were extremely powerful and great experts in warfare. They arranged the armies in different *Vyūhas* (battle-arrays) at the behest of their father and stood by in the battlefield.

*Nalva = 400 cubits.

23. On seeing Rāma equipped with the brilliance of Yama, the god of death and destruction (at the end of the world) in the battlefield, Kārttavīrya, the powerful king, began to fight in earnest.

24. Bent on vanquishing the leading scion of the family of Bhṛgu, he held up five hundred arrows in the right hands and five hundred bows in the left hands.

25. O heroic king, he showered volley of arrows on Rāma, just as the cluster of clouds pours down on a mountain.

26. Being honoured in the battlefields by that shower of arrows, the delighter of the family of Bhṛgu seized his own divine bow and discharged showers of arrows.

27. Both of them viz. Bhārgava and Haihaya were equally proud (of their ability in) battle and they were engaged in an unparalleled tumultuous fight that caused horripilation to the beholder.

28. For killing the leading scion of the family of Bhṛgu, that powerful king holding all kinds of weapons and miraculous missiles, fitted the Brahmāstra (the miraculous missile having Brahmā for its deity).

29-31a. Rāma performed the ceremonial rite of sipping air (as a substitute for water) and fitted another miraculous Brāhma missile against the previous Brāhma (of Kārttavīrya). Thereupon, both the missiles came into collision, O ruler of men. They increased in their brilliance like the blazing sun in the horizon. On seeing that wonderful spectacle, the three worlds including the Nether worlds became distressed as the two miraculous missiles continued to blaze. The worlds eagerly wished for their restraint.

31b-34a. On seeing the imminent destruction of the universe, Rāma remembered what had been spoken to him by Lord Kṛṣṇa. Rāma then thought thus—"Protection should be accorded to the world. This miraculous missile should be restrained. Destruction to the world should be prevented by me who hold within myself the part of the Supreme Lord". After deciding thus, the holy lord of fierce splendour drank up both the miraculous missiles by means of his pair of eyes. Thereby he rendered the universe charming. Thereafter, the noble-

souled sage remained meditating for a short while. Due to the power of his meditation, both of the miraculous Brāhma missiles were rendered bereft of their potentiality. They fell down and immediately, the entire world regained normalcy.

34b-35a. The son of Jamadagni was the greatest among great men. He was capable of creating, protecting and destroying everything. Still, in order to conceal his supernatural power, he carried on the usual activities of the ordinary people.

35b-38a. He was a wielder of bows. He was the greatest among heroes. He was the possessor of splendour. He was the leader of good men. He was the speaker of facts in an assembly. He had put in sufficient efforts in the realm of fine arts, lores and sacred literature. He was a wise scholar conversant with the injunctions (of sacred scriptures). Thus he spread his name, fame and intrinsic ability in the mortal world.

After suppressing and rendering the pair of miraculous missiles calm and ineffective, Rāma once again resumed his activities towards the destruction of the leading member of the family of Haihayas, in the battlefield.

38b-39a. He took a pair of arrows from his quiver. He fixed the feathered portions of the arrows to the bowstring. He was desirous of cutting off his crest-jewel but aimed at the pair of the ears of the king which he thereafter cut off.

39b-41a. The noble-souled king who had formerly defeated all the heroes of the universe, had his ears cut off now and he realized his prowess lost and destroyed, O lord of the Earth, as he was humiliated by Rāma. In a trice, O king, the body of the king became faded and pale with all its dignity and splendour vanished. It was perceived like a picture of a person much distressed in mind and painted by a good artist.

41b-44a. Then the king began to reflect on his earlier glory and prowess which he had acquired by defeating Paulastya (i.e. Rāvaṇa) and others and which exceeded that of any one in the entire world and bewailed his lot. Desirous of victory, the king closed his eyes again and meditated on Datta, the beacon light of the family of Atri. It was due to the blessings of this powerful personality that he was able to repudiate and slight all other kings by means of his vitality.

When respectable Datta of great power and proficiency did not come within his view, the king became much distressed in his heart and had recourse to the path of meditation over and over again.

44b-46a. Even when meditated upon, O king, Datta did not come within the purview of his mind. The lord did not come so because the king had committed evil actions. He had harassed a saint of perfect restraint of the sense-organs, a good man without any sin.

46b. Thus, when the noble-souled son of Atri was not seen by the king through the path of meditation, he began to grieve with great sorrow. Due to grief he became deluded too. The noble-souled Rāma who could see through the mind of everyone spoke thus to the king who was grief-stricken—"O king, do not be distressed. Men of great magnanimity do not grieve over anything.

47-49a. It was I who incarnated in the primordial *Sarga* (creation) for the purpose of granting you boons. Now I have come to kill you. Take courage in your mind. There should be no discussion at all on grief at the time of battle. All the people experience good and bad effects of their own actions brought about by fate, when the fruit of the actions become ripe. No one can bring about any reversal of this good and evil, O Ruler of men.

49b-52a. Since you acquired much merit in the course of many births, you became one who deserved the boons granted by Datta. Now experience the fruit of your evil deeds acquired by yourself.

My father had been maltreated by you. Hence, I have chopped off your ears. Now you can see me taking off your crestjewel by means of my vigour, after destroying your renown".

After saying thus, the noble-souled scion of the family of Bhṛgu, fixed an arrow and drew the bow. He discharged it against the king. With great rapidity and readiness the arrow cut off the jewel and returned to Rāma.

52b-55a. On seeing this action of the son of the sage, Arjuna, the upholder of the family of Haihayas, prepared himself to kill that Brāhmaṇa in battle—the Brāhmaṇa who was his enemy. He lifted up his weapons.

With different kinds of weapons such as trident, jevelin, iron club, discus, sword, *Paṭṭiśa* and Tomara (different varieties of iron clubs) he hit the son of the Brāhmaṇa.

With great alacrity and alertness Rāma, by means of his arrows, cut off those tridents etc. hurled by him just in the middle itself (while they darted at him).

55b-57a. The king sipped air (in lieu of water) ceremoniously and discharged the excellent Āgneya (having the fire-god as its deity) missile which Rāma suppressed quickly by means of Vāruṇa (having Varuṇa for its deity) missile. The king then discharged the Gāndharva missile (having Gandharva as its deity) which the holy lord (Rāma) struck by means of a Vāyavya (having wind god for its deity) missile.

57b-58. Rāma cut off the Nāga missile (having serpents for its deity) by means of the Gāruḍa (having Garuḍa for its deity) missile, O King.

Thereafter, for slaying Bhārgava in the battle the king took up the trident that had been given to him by Datta and that had never been futile. He took it up with due chanting of mantras.

That trident had the lustre of a hundred suns. It could not be checked by Suras or Asuras.

59. Aiming it at Rāma, he hurled it with his entire strength. The trident fell on the head of Bhārgava, O lord of the Earth.

60. Due to the impact that he was hit by the trident, Bhārgava became pained. He became unconscious, O prominent king, remembering Hari.

61. When Bhārgava fell there, all the Devas became agitated due to fear. Keeping Brahmā, Viṣṇu and Maheśvara in front they all came there.

62. Lord Śaṅkara who has great knowledge and who is the conqueror of Death, himself resuscitated Bhārgava by means of the *Sañjīvanī Vidyā*.

63. Regaining his consciousness, Rāma saw the Suras in front of him. O leading king, he bowed down to Brahmā and other suras with devotion.

64-66. On being eulogised by the leading member of the family of Bhṛgu, they disappeared immediately. After sipping

air (in lieu of water) ritualistically, Rāma chanted the *Kavaca* mantra.

He got up with great fury. He appeared to burn everyone by means of his eyes.

After recollecting the Pāśupata missile granted by Śiva, Bhārgava immediately slew Kārttavīrya of great power.

That king who was a devotee of Datta, entered Sudarśana, the discus of Viṣṇu. His body became reduced to ashes, O son of Bāhu.

CHAPTER FORTYONE

The Story of Bhārgava (continued)

Vasiṣṭha continued :—

1. On seeing the terrible killing of their father, the hundred sons of Kārttavīrya hurriedly resisted the excessively terrible Bhārgava severally, by means of their respective armies.

2. Extremely infuriated at the death of their father all those sons who had an Akṣauhiṇī each and who were extremely ferocious in battle, offered a tumultuous fight.

3. On seeing his herioc sons who were proficient in battle, Rāma took up his axe and fought with them in battle.

4. Within a short period of only two Muhūrtas*, Rāma hurriedly slew that army consisting of a hundred *Akṣauhiṇīs***

5. On seeing their armies sportingly annihilated with his axe by Rāma, all of them of highly esteemed valour, fought with Rāma.

*Muhūrta=48 minutes.

**A division of army consisting of 21870 chariots, as many elephants, 65610 horse and 10350 foot-soldiers.

6. Striking with different kinds of divine weapons, those sons of great valour and prowess encircled the noble-souled Bhārgava.

7. The powerful holy lord Rāma, stationed in the middle of their circle, shone like the navel of a wheel.

8. While the hundred princes were encircling him, Rāma (facing each of them) shone as if dancing in the battle like Lord Kṛṣṇa in the midst of Gopīs (cow-herd girls of Vṛndāvana at the time of Rāsa dance), and they appeared glorious like the Gopīs adance around Kṛṣṇa.

9. Then the Devas with Brahmā as their leader came there seated in their respective aerial chariots. They showered Rāma of no unabated vigour, with garlands of flowers from the Nandana garden in the heaven.

10. The sound produced by the clash of weapons mingled with Huṁkāras (sounds of Huṁ) reached the firmament like that of the triple symphony. The wounds caused by the arrows appeared like those caused by nails and teeth.

11. Those who had been wounded and injured with the weapons began to scream like experts in vocal music who sang at a high pitch. The Devas with eyes expressive of great wonder surveyed the battle zone of the kings that proceeded like this.

12. Desirous of killing the sons of the king in battle by means of different kinds of excellent missiles, Rāma, the powerful lord wielding his bow, separated the stronger ones from the group and formed a new line.

13. He killed those heroic warriors one by one. Out of the hundred, five fled losing all courage viz. Śūra, Vṛṣāsya, Vṛṣasena, Śūrasena and Jayadhvaja.

14. With their minds filled with great fright and desirous of protecting their lives, those princes went into the forests at the foot of the Himālayas severally (Each entering a separate forest). None of those afflicted and unhappy ones was seen afterwards.

1. The propriety of comparison in vv. 7 and 8 as well as in vv. 10 and 11 deserves reconsideration.

15. After slaying the other kings also who had gathered there to assist king Kārttavīrya, Rāma, accompanied by Akṛtavraṇa joyously came to the river Narmadā and took his bath.

16. After taking bath, performing his daily rites and worshipping the bull-emblemed lord, O lord of the Earth, he set off in order to visit Lord Śiva, the resident of the Kailāsa mountain.

17. He wanted also to meet Umā, the consort of his preceptor and Skanda and Vināyaka their sons. This noble-souled sage accompanied by Akṛtavraṇa went on with the speed of the mind.

18. After completing his task, he rejoiced much. Reaching the Kailāsa mountain instantly, he saw the great city named Alakā.

19. It was rendered beautiful by the mansions and palaces studded with different kinds of precious gems and jewels. It appeared splendid, due to the Yakṣas who had assumed various forms and who had ornaments of different and wonderful types.

20. It was full of groves, parks and gardens abounding in many types of trees. It was rendered beautiful by very large lakes and tanks.

21-24. It was externally surrounded by the Alakanandā, also called Sītā (a branch of the Gaṅgā).

There the elephants, even when they are not thirsty, joyously drink waters turned tawny in colour, due to the saffron mixed into it when the celestial damsels bathe in it.

Here and there musical notes are heard, produced jointly for ever by the Gandharvas and the Apsaras.

On seeing the city, O king, Bhārgava rejoiced excessively.

He went to the peak above it where there was the great abode of Śiva. Thereafter, O leading king, he saw a great Banyan tree with cool shade.

25. Beneath it, there was an excellent abode that was connected with the Siddhas and that was worthy of residence. There he saw a rampart wall extending to a hundred Yojanas.

26-30. It was studded with different kinds of precious stones and jewels. It was beautiful with four gateways. It was filled with Gaṇas. He saw Nandīśvara, Mahākāla, Raktākṣa, Vikaṭodara, Piṅgalākṣa, Viśālākṣa, Virūpākṣa, Ghaṭodara, Mandāra, Bhairava, Bāṇa, Ruru who was very terrible, Vīraka, Vīrabhadra, Caṇḍa Bhṛṅgi, Riṭi, Mukha, leading Siddhas, Nāthas, Rudras, Vidyādharas, the great serpents, the Bhūtas, Pretas, Piśācas, Kūṣmāṇḍas, Brahma-rākṣasas Vetālas leading Dānavas, leading Yogins with matted hair, Yakṣas, Kimpuruṣas, Ḍākinīs and Yoginīs.

On seeing them he became glad and with the permission of Nandin he entered it.

31-32. There he saw Śiva's palace surrounded by the world. It extended to four Yojanas. At the eastern entrance he saw Kārttikeya and Vināyaka seated. The former was on the left side and the latter on the right side. On seeing them, Bhārgava bowed down to both of them whose valour and exploit were like that of Śiva.

33. The excellent Pārṣadas (attendants of Śiva) and the Kṣetrapālas were stationed there. They were adorned with bejewelled ornaments and were seated on thrones set with precious stones and jewels.

34. Vināyaka enquired of Bhārgava as he was entering Śiva's palace and said—"O great Sir, stay for a while.

35-37a. Mahādeva is sleeping now in the company of Umā. I shall go in, take the permission of the lord and come back within a moment. Then I shall enter along with you, dear brother. Stand here now."

On hearing these words of Vināyaka, the delighter of the family of Bhṛgu began to speak to Gaṇeśa in a hurry.

Rāma said :—

37b-40. Dear brother, I shall go into the harem, bow down to Pārvatī and Śaṅkara, the sovereigns of the Universe, and shall immediately return to my own abode.

Kārttavīrya, as well as Sucandra along with their sons, relatives and the armies, thousands of other kings of the Kāmbojas, Palhavas, Śakas, Kānyakubjas, lords of Kosalas and others who were extremely powerful and who were experts in

the use of Māyā (power of illusion)—all these had been killed by me, due to the favour of Śambhu. Hence, I shall bow down to him and go back to my own house".

41. After saying this, Bhārgava stood there in front of Gaṇapati. The lord of Gaṇas then spoke these sweet words to Bhārgava.

Vināyaka said :

42-43. "Stop for a while, O highly fortunate one. You will certainly see the lord. Now, O brother, the lord of the Universe is in the company of Bhavānī.

He who spoils the pleasure of a man and a women seated together in the same seat, shall surely go to hell.

44 Especially this is definitely decided that a Brāhmaṇa shall never see his father, preceptor or king, enjoying privacy.

45. Whether out of carnal desire or otherwise, if a person sees another person inclined to sexual intercourse, he shall have to suffer certainly separation from his wife in the course of seven births.

46. He is a base man—he who looks at the buttocks, breasts and face of another man's wife, his mother, sister or daughter".

Bhārgava said :

47. O, unusual and unprecedented words have been heard from your mouth. Have they come out due to your mistake or have you uttered them jocularly?

48. The restriction from the scripture cited by you refers to lovers and passionate ones prone to aberrations. There is no fault in case of an infant or a person devoid of passionate feelings.

49. I will get into the harem brother. What have you to object to in this matter, O boy. Stand by. I shall do in accordance with what is seen and what is relevant to the occasion, there.

50. It is there that our mother and father are present as observed by you and they are the parents of all the worlds, Pārvatī and Parameśvara".

51. After saying this, O king, Bhārgava attempted to go in. Vināyaka got up in a hurry and restrained him.

52. There was a wordy warfare between them and then a tug and pull at each other's hands. On seeing this, Skanda became bewildered and wanted them to realize their mistake.

53. He seized both of them with his hands and pushed them away from each other.

Then the infuriated Bhārgava, the slayer of heroic enemies, took up his axe and attempted to hurl it at Gaṇeśa.

54-55. The elephant-faced lord (Gaṇeśa) saw that the excellent scion of the family of Bhṛgu was about to hurl his axe against himself with great rapidity due to his anger. Therefore, he lifted Bhārgava by means of his hand quickly and took him to the different worlds viz. Bhūrloka, Bhuvarloka, Svarloka, Maharloka above it, Janaloka, Tapo-Loka and Satyaloka and then brought him to Vaikuṇṭha.

The son of Īśa (i.e. Śiva's son) then showed the Goloka to the excellent scion of the family of Bhṛgu. Then he let him fall down to the seven nether-worlds and showed them also. He then lifted him up once again and hurled him into the midst of the waters rapidly. This made Bhārgava frightened and he became desirous of protecting his own life. Then Gaṇeśa brought him to the same place where he was standing before.

CHAPTER FORTYTWO

The Story of Bhārgava (continued)

Vasiṣṭha said :—

1. On being whirled thus, O lord of the Earth, by the Chief of Gaṇas, Rāma became overwhelmed with joy (at his final return to Kailāsa ?) and grief, considering his own defeat and discomfiture.

2. On seeing Gaṇeśa stationed there unaffected and unconcerned in front of him, Rāma became much infuriated. He hurled his axe at him.

3. Perceiving that the axe had been given to him by his father, Gaṇeśa became desirous of maning it not to go in vain. Hence, he received it with his left tooth (tusk).

4. Chopped off by the axe, the tusk fell on the ground, covered with blood like a mountain that fell on the ground when struck by Indra's thunderbolt.

5. The Earth consisting of oceans, continents and mountains was tossed up due to the fall of the tooth, O protector of the Earth. It shook and trembled. All people became frightened.

6. There was a great hue and cry among the Devas who were watching it from the firmament. Kārttikeya and others became afflicted very much and cried aloud.

7. On hearing the crashing sound of the fall of the tooth as well as the chaotic uproar of the people raising a hue and cry, the sovereigns (of the world) Pārvatī and Śaṅkara came there.

8. In front of her, Pārvatī saw Heramba (i.e. Gaṇeśa) with bent snout and single tusk. She asked Skanda the reason thereof, saying—"What is this ?"

9. On being asked by his mother, the Commander-in-chief of the Devas Skanda mentioned details from the beginning to his mother, even as Rāma was listening to it.

10. On hearing the detailed report of the incident wholly, O king, Pārvatī, the mother of all the worlds, became angry. She spoke to Śaṅkara, her dear husband—

Pārvatī complained :—

11-13. "O Śambhu, this is your disciple Bhārgava who was treated on a par with your sons. O lord, it was from you that he acquired *Varman* (i.e. *Kavaca*—coat of Mail or esoteric Protective Mantra) of great splendour and capable of conquering the three worlds. He defeated Kārttavīryārjuna, the powerful king, in battle. After achieving his own object, he has now given you the requisite fees viz. he has chopped off your own

son's tusk with his axe and let it fall. Undoubtedly you will be satisfied with this state of affairs.

14. Protect this Bhārgava, your excellent disciple, O Śambhu. He will execute all the tasks of yours, his excellent preceptor.

15. I shall not stay here, O lord, since I have been slighted and dishonoured by you. I shall go to the abode of my own father accompanied by both of my sons.

16-17a. Good men treat even the son of an enslaved maid servant on a par with their own son. But even your own son has not even orally been consoled by you. Hence, I am distressed. I shall go away".

Vasiṣṭha said :—

17b-18. On hearing these words of Pārvatī, lord Bhava did not utter any word good or bad, O lord of the Earth. He mentally remembered lord Kṛṣṇa, the destroyer of the distress of those who bow down to him, the lord of Goloka, the lord of the cowherdesses, an expert in different kinds of appeasing tactics.

19. Even as he was remembered, lord Keśava, the destroyer of the distress of those who bow down to him, the lord of all who submits Himself to the control of his devotees, the ocean of kindness, came there.

20. He was as dark as the cloud. His face was splendid and bright. He had armlets and necklace studded with precious gems. His garments sparkled like the lightning. He wore earrings resembling sharks and crest-jewel embellished with peacock feathers and studded with jewels. A gentle smile played over his face. The lord of the cowherdesses had Kaustubha sparkling on his chest. His good renown was loudly proclaimed by everyone.

21-23. The glorious unvanquished lord was accompanied by Rādhā and Śrīdāman. The ocean of knowledge, he surpassed the splendour of everyone by means of his own splendour.

On seeing him come Śiva became delighted in his mind. After duly bowing down to him, he worshipped the visitor.

Ushering the lord accompanied by Rādhā into the inner apartment, he made him seated on a beautiful throne studded with gems and jewels along with his wife.

24-27. Then goddess Pārvatī went there accompanied by her sons. Along with her sons she bowed down to the feet of the god and goddess with great joy.

Rāma too went there. With his neck bent down, he fell down near the feet of Pārvatī, his mind utterly agitated.

When Pārvatī did not welcome Bhārgava who had bowed down in front of her, the lord of the Universe said thus delighting her with his words.

Śrī Kṛṣṇa said :—

28. O daughter of the mountain, O goddess of infinite good qualities, O lady of beautiful face that surpasses in beauty the moon, keep this son of Jamadagni on your lap. Let your lotus-like hands be placed on his head.

29. O goddess who removes the fear from worldly existence, O gentle lady with whom Śambhu sports about, O destroyer of sins, O beautiful lady with the gait of an elephant, protect (Rāma) who has ever fallen at your feet. Grant him boons even if he has committed sins.

30-32. O gentle lady of great fortune, listen to my words as the words of the Vedas. On hearing them you will undoubtedly become delighted. Vināyaka your son, is a noble soul. He is greater than the greatest.

Neither lust nor anger, neither agony due to frustration nor fear enters his mind at any time. O beautiful lady, his meritorious names have been recounted by noble souls in the Vedas, Smṛtis, Purāṇas and the Saṁhitā texts. I shall mention them all as they dispel all sins.

33. There are groups of Pramathas who are very strong and who have various forms and sizes. Since your son is the lord of those groups, he is glorified as *Gaṇeśa*.

34. All the cosmic eggs (*Brahmāṇḍas*) of the past, present and future are in him. Hence, he is called *Lambodara*.

35. Since his head, O gentle lady, had been cut off accidentally and the head of an elephant had been fitted therein, he is declared as *Gajānana*.

36. The moon that rose up on the fourth day (of the lunar fortnight) was cursed by *Darbhin.*[1] Hence he became sick. But he was held up by this son of yours on his forehead. Therefore, he is remembered as *Bhālacandra.*

37. Jātavedas (the fire-god) was formerly cursed by the seven sages and he was completely extinct. He was then kindled by your son by flapping his ears ?. Hence he is *Śūrpakarṇaka.*

38. Formerly, on the eve of the battle between the Devas and the Asuras, he was worshipped by the groups of heaven-dwellers. He dispelled the obstacles of his worshippers. Therefore, he is remembered as *Vighnanāśaka.*

39. Today, O gentle lady, he has been made *Ekadanta* (Having a single tusk) by this Rāma after making the tusk fall off accidentally.

40. O beloved one of Hara, in a future creation of Brahmā, his snout shall become bent. Hence, he is remembered by scholars as *Vakratuṇḍa.*

41. Thus there are many names of your son, O Pārvatī. On being remembered, they dispel sins of the three units of time (past, present, future).

42-44. Prior to this thirteenth Kalpa, in the tenth creation (*Kalpa*), a boon had been granted to him by me—that of being worshipped before all other Devas.

There is no doubt in this that all tasks can be accomplished by one who worships Gajānana in all these rites viz. *Jātakarman* (the consecratory rite at the time of birth) and other holy rites, *Garbhādhāna* etc. (holy rites in connection with conception), *Yātrā* (journey), *Vāṇijya* (Business trade), *Yuddha* (battle), the auspicious rites of worshipping the Devas and in adversities. One shall then worship Gaṇeśa for

1. He was an ancient sage who created a sacred spot called Ardhakīṭa in Kurukṣetra. A person performing a thread ceremony or fast at it, became the master of Mantras. Once Darbhin brought four oceans to this holy spot (*Mbh. Vana* 83-154-57) But his cursing the moon is recorded only in this text.

the achievement of the cherished desire. There is no doubt that all his undertakings become successful.[1]

Vasiṣṭha said :—

45. On hearing these words uttered by the very noble-souled Kṛṣṇa, Pārvatī, the goddess of all the worlds, the lady of splendid face, became surprised.

46. When Pārvatī did not offer any reply in the presence of Śiva, goddess Rādhā, identical with the eternal form of Śiva spoke thus.

Śrī Rādhā said :—

47-48. "The Prakṛti and the Puruṣa—these two are interdependent. In this world they appear as though they are split into two.

You and I are one. There is no difference between us. You are Viṣṇu and I am Śiva who has duplicated in form.

49. In the heart of Śiva, Viṣṇu has assumed your form and in the heart of Viṣṇu, Śiva has assumed my form.[2]

50. This Rāma, O highly fortunate lady, is a Vaiṣṇava (form of Viṣṇu) transformed into a Śaiva (form of Śiva). This Gaṇeśa is Śiva himself transformed into Viṣṇu.

51-52. No difference is really seen between us both and between the two lords".

After saying this, Rādhā placed Gajānana on her lap, sniffed at his head and touched his cheeks with her hand. Immediately after being touched, the wound in the cheek healed completely.

53-55a. On being appeased by Rādhā, Pārvatī became delighted. With her hand, she lifted up Rāma who had fallen at her feet. Pārvatī placed him on her lap and became extremely pleased after sniffing at his head.

1. It shows that the custom of Gaṇeśa-worship before the beginning of an auspicious act, was prevalent at the time of Bd. P.

2. Like other Purāṇas, Bd. P. advocates the identity of Śiva and Viṣṇu—a sort of a rapproachement between Vaiṣṇavism and Śaivism.

On seeing the honour accorded to Rāma and Gaṇeśa, Kṛṣṇa pulled Skanda towards him and lovingly placed him on his own lap.

55b-56. Śambhu too who was delighted and who was the bestower of honour, greeted lovingly Śrīdāman who was standing nearby and placed him on his lap.

CHAPTER FORTYTHREE

The Story of Bhārgava (Continued)

Vasiṣṭha said :—

1-2. While they remained thus with affectionate hearts and minds, O lord of the Earth, Rāma got up from the lap of Bhavānī. With palms joined in reverence, self-restrained and with purity of mind, he eulogised devoutly the Supreme Lord that has no particular features as though it has them, who (though) non-dual, has attained duality and who (though) a quality-less entity has become possessed of qualities.

Rāma prayed[1] :—

3. This Universe is born of the products of Prakṛti (i.e. of the seven Principles beginning with *Mahat*). How much enlightenment or capacity do I have to make it or to measure it ? The person whose body and name are unknown (i.e. Śiva) has become the sole abode and support of all desired objects. Hence, let the beloved of god Śiva i.e. goddess Pārvatī who has fulfilled all desire, protect me.

1. The alliteration of certain syllables (e.g. *nam* and *taḥ* in v.4a and 4b and of *Śr* in v.5, *si* and *no* in v.6a and 6b are worth noting.

In this omnibus prayer, Paraśurāma eulogizes the important members of Śiva's family, Rādhā and Kṛṣṇa who helped him out of the impasse after smashing down Gaṇeśa's tusk.

4. The fact that Pradhāna (the primordial principle of Prakṛti) is glorified as one whose qualities become manifest, one that evolves (units of) time and number one who is the primary cause of Saṁsāra. O mother, let the fall of your vision (i.e. glance) which makes artificial falls, protect me now.

5. Let that god who eats with six mouths (i.e. Kārttikeya) protect me always—that god who destroys the race of demons, who dispels the distress of the Devas*; who develops the race of the *Pramathas* (Śiva's attendants), who reveals all lores, who made the city of Kāśī all on a sudden, who grants all blessings to the devotees and who conquered Varuṇa.

6. Let not (Vighneśvara) be the person who destroys fame—(Vighneśvara) who habitually stays near Hara (Śiva), who does the graceful work of serving Kṛṣṇa, who makes the people who bow down to him, shine, who makes the cowherdess lasses laugh, who is respected even by Hara, who is single-minded by being devoted to the lord of Cowherdesses (i.e. Kṛṣṇa) and who has understood many types of expedients.

7. Kṛṣṇa deserves to forgive my offence though it be too much grievous, Kṛṣṇa who has restrained his mind and directed it towards the lord (Supreme Lord—Śiva), who has dispelled the obstacles of his devotees, who has removed multitudes of sins, who is the bestower of knowledge upon those who have no wealth, who possesses all weighty good qualities and who lies in the lap of Rādhā.

8. Let that leader protect me as I bow down to the leader who is glorified as Rādhā, who is propitiated by the people at the times of outcome, maintenance and annihilation of the Universe, who makes others understand the word that is conducive to the appreciation of the nectar of love exuding from the mouth of the Lord, who is the sovereign of the Rāsa dance, who is the goddess of the Rasikas (who have aesthetic sense) and who delights persons belonging to her fold by means of her strict adherence to the heart of her lover.

9. Let her ever be pleased, she from whose womb was born the *Ativirāṭ* (extremely Superior Being) and of whom,

*Emended as *lekha-tāpa-praṇāśi* for *lekha-pātāvināśi* as the text is obscure.

Virāṭ forms but a part. This entire world consisting of the mobile and immobile beings is created by Brahmā who was born of the lotus coming out of the navel of the Lord and who had been instructed in a secluded spot. The cosmic Eggs shine in the pores of the hairs of the body of the Lord. Let her who is the mother of that lord be pleased always.

10. Let Kṛṣṇa be merciful to me, Kṛṣṇa who is the lord of the Universe consisting of the mobile and immobile beings; who is all-pervading; who is the ocean of Existence, Knowledge and Bliss, and who gracefully manifests himself along with Rādhā, who is blind due to love. Let Kṛṣṇa who is perfect and complete be merciful to me whereby I shall become meritorious and shall be able to get myself merged in Bliss."

Vasiṣṭha said :

11. After eulogising thus the Supreme one, the son of Jamadagni stopped. He who had understood the meanings of all principles had the hair of his body standing on their ends as though he had realized his wishes.

12. Then the lotus-eyed Kṛṣṇa who was delighted in his mind said to Bhārgava who bowed down to him devoutly, who deserved his sympathy and stood in front of him.

Kṛṣṇa said :

13. O prominent member of the family of Bhṛgu ! You are now a spiritually accomplished person, due to my blessings. Now onwards, O dear one, be the most excellent person in this world.

14. Formerly, at the penance grove of Viṣṇupada, boon had been granted to you by me. O holy lord, everything will take place in the course of many years.

15. Kindness should be shown towards the miserable and the wretched ones, by one who wishes for excellent welfare. Yoga should be practised and the destruction of the enemies should be done as well.

16. There is no one equal to you in this world in regard to splendour and physical strength. By means of knowledge and renown too, you are the most excellent one among all.

17. After reaching your house, render service to your parents; perform penance at the proper time. Thereby achievement of the spiritual goal shall be within your reach".

18. The lord of Rādhā then lifted up Gaṇeśa from the lap of Rādhā, embraced him closely and made him friendly to Rāma.

19. At the behest of Kṛṣṇa, O Suppressor of foes, both Rāma and Gaṇeśa, of excessively great fortune became highly delighted.

20. In the meantime, goddess Rādhā, the chaste beloved of Kṛṣṇa, rejoiced and granted boons to both of them with pleasure evident in her face.

Rādhā said :

21. Your two sons shall be worthy of reverence of all the worlds as well as their delighters. You will become invincible. Particularly you will be my devotees.

22. If anyone utters your names and begins any task, he shall achieve success in that task. Everything shall be due to my blessings".

23-24. Then Bhavānī, the beloved of Bhava (Śiva), the mother of the Universe said :—

"Dear Rāma, I am delighted with you. What boon shall I grant you ? Mention that O highly fortunate one, after giving up your fear."

Rāma said :

Grant me this boon that I shall become the devotee of Kṛṣṇa and his beloved as well as of Bhava and his beloved, in the thousands of future births that I may be destined to take. I shall see no difference between Kṛṣṇas (i.e. Kṛṣṇa and Rādhā) and Bhavas (Bhava and Bhavānī)."[1]

Pārvatī said :

25. "Let it be so, O highly fortunate one. You are the devotee of Bhava (Śiva) and Kṛṣṇa. Due to my blessings, O sage of holy rites, be long-lived."

1. This Purāṇa specifically tries to bring together Vaiṣṇavism and Śaivism. The boon sought and granted here emphasizes this.

26. Then the delighted lord of the mountain, the husband of Umā, the lord of the Universe said to the leading member of the family of Bhṛgu, who bowed down and who deserved a boon.

Śiva said :

27. "O dear one, O Rāma, you are my devotee. The boon that I have granted you already shall be entirely fruitful in your case. Truth has been mentioned by me. It shall never be otherwise.

28. From now onwards there shall be no one in this world stronger than you or possess more splendour than you."

Vasiṣṭha said :

29. After taking permission of Śiva and the daughter of the mountain, Umā, Kṛṣṇa went back to Goloka accompanied by Śrīdāman and Rādhā.

30. Then the righteous Rāma, worshipped Bhavānī and Bhava. After prostrating he circumambulated them.

31. After bowing down to and taking leave of Gaṇeśa and Kārttikeya, O lord of the Earth, he set out for the house, accompanied by Akṛtavraṇa.

32. Setting out, Rāma was bowed down to by the Gaṇas chief of whom was Nandīśvara, and O king, he went home with great joy.